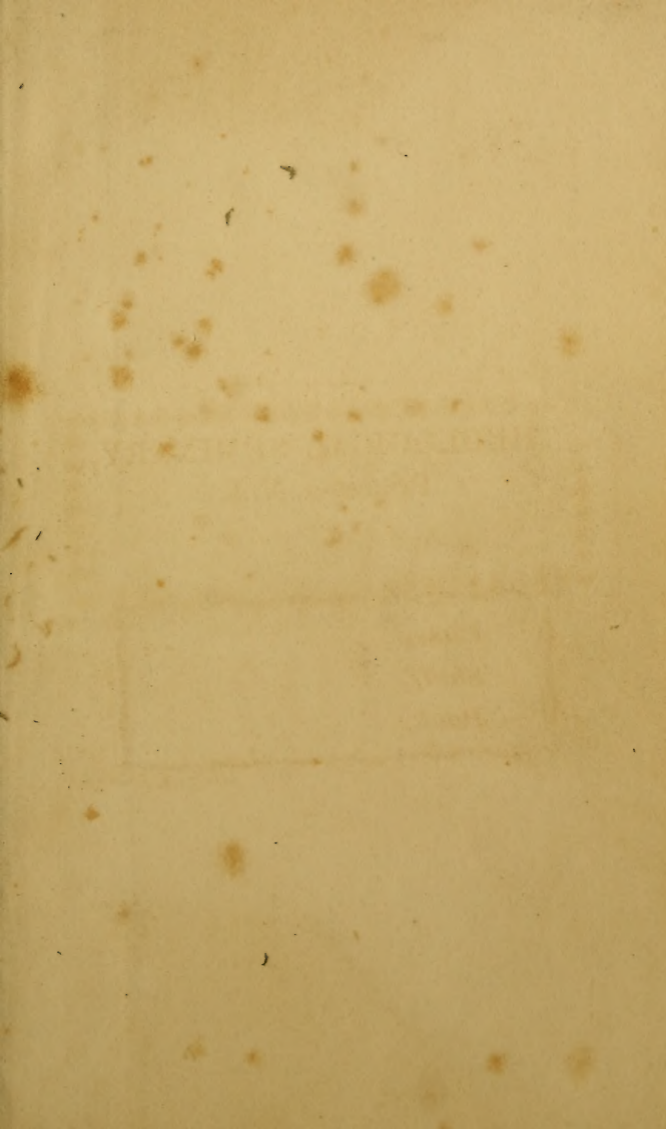


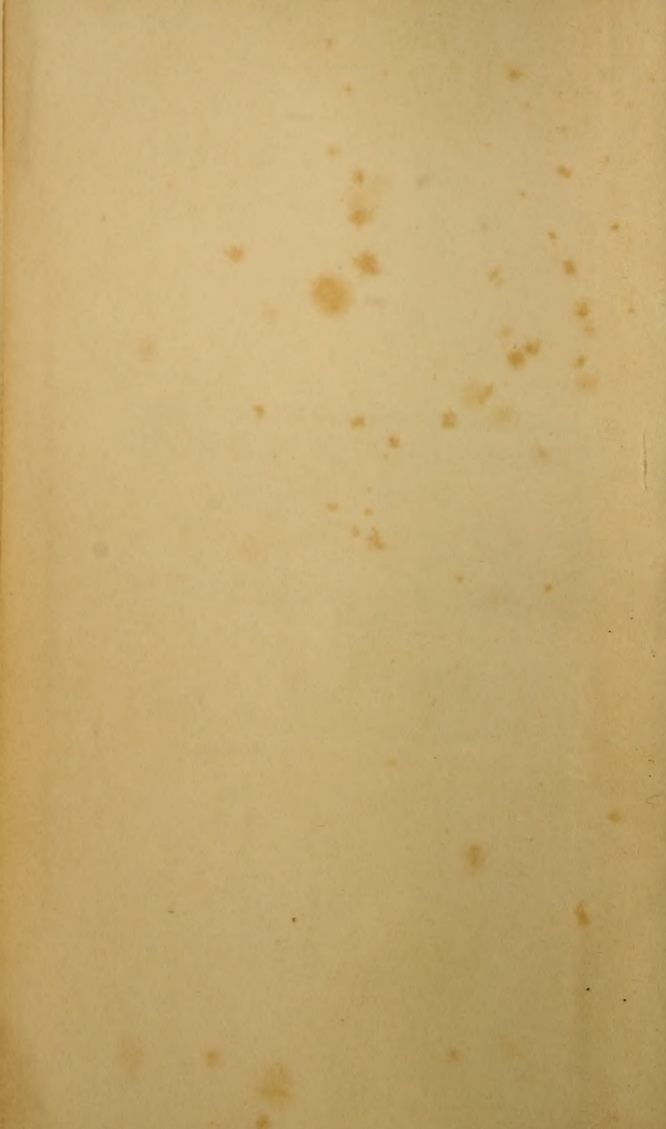
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
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THOLUCK'S EXPOSITION OF THE SERMON ON THE MOUNT.

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EXPOSITION,
DOCTRINAL AND PHILOLOGICAL,
OF
CHRIST'S SERMON ON THE MOUNT,
ACCORDING TO THE
GOSPEL OF MATTHEW;

INTENDED LIKEWISE AS

A HELP TOWARDS THE FORMATION OF A PURE
BIBLICAL SYSTEM OF FAITH AND MORALS.

TRANSLATED FROM THE ORIGINAL GERMAN OF
DR. A. THOLUCK,

CONSISTORIAL COUNSELLOR AND PROFESSOR OF THEOLOGY IN THE ROYAL
UNIVERSITY OF HALLE, AND CORRESPONDING MEMBER OF THE
ASIATIC SOCIETY OF LONDON,

BY THE

REV. ROBERT MENZIES,

MINISTER OF HODDAM.

VOL. II.

“ Habet Scriptura Sacra haustus primos, habet secundos, habet tertios.”

AUGUSTINE.

EDINBURGH:
THOMAS CLARK, 38, GEORGE STREET.
MDCCCXXXVII.

EXPOSITION

THE GREAT AND FINEST

CHRISTIAN EXHIBITION OF THE WORLD

HELD AT BRISTOL

A CITY OF THE WEST AND THE SEASIDE OF THE SOUTH

IN 1861

BY JOHN THOMSON



CHAPTER V.

VERSES 33—36.

To the Old Testament precept respecting perjury, our Saviour here gives its *πλήρωσις*. The *οὐκ ἐπιορκήσεις*, so far as the substance is concerned, although not altogether the same in expression, is to be found repeated in the law, Lev. xix. 12. *קַרְבְּנִי בְשֵׁבַע וְעוֹלָה*, and Ex. xx. 7. In the first of these passages, the LXX. have *οὐκ ὀμειῖσθε τῷ ὀνόματί μου ἐπὶ ἀδίκῳ*; in the latter, *οὐ λήψῃ τὸ ὄνομα Κυρίου τοῦ Θεοῦ σου ἐπὶ ματαίῳ*. The appended clause, *ἀποδώσεις κ. τ. λ.* does not stand in the law, excepting that in passages, such as Num. xxx. 3. Deut. xxiii. 22. the fulfilment of the *נדרים* which are made to God is required. In conjoining it immediately with the commandment in question, the doctors of the law, in all probability did so, with the intention of restricting the commandment, and giving it a reference principally to vows and oaths made to God. The supposition is quite consonant with the character of the men, as we learn that from Matt. xv. 5; xxiii. 18. Accordingly, the *τῷ Κυρίῳ* would require to be read with emphasis. To this perversion and limitation of the precept, our Saviour does not here pay particular notice, but sets it aside in, and by giving the Old Testament commandment its *πλήρωσις*. “In that Tes-

tament such a veneration for the name of God was required, as rendered penal the swearing by it of *false* oaths. I, however, call for such a veneration of God's name, that even *true* oaths shall not be sworn thereby : Nay, not merely must not this be done by his name, it must not even be done by any other object of reverence, as even in that case oaths indirectly violate the reverence due to God. In place of such oaths, make use of simple affirmation."

We shall first explain the *μη ὀμόσαι ὅλως*, and then the subdivisions by *μήτε*.

As regards the infinitive *ὀμόσαι*, it must not, as done by Beza and Georgi, be taken as imperative, (the Vulgate has non [ne] jurate,) but as infinitive governed by *λέγω*, which, in classical as well as Hellenistic Greek, is, after *ἤκου*, equivalent to *κελεύω*, v. 39, 44.; Luke vi. 46.

ὅλως, tantamount to *τὸ ὅλον*, *τὰ ὅλα*, *τοῖς ὅλοις*, which are used adverbially and resp. to *πάντη*, *πάντως*, *παντά-πασι*, *τὸ παράπαν*, &c. contrasts the total to the particular, and forms the antithesis to *κατὰ σμικρὰ* and *κατὰ μέρος*. From the New Testament compare 1 Cor. v. 1; vi. 7; xv. 29, Plato, *Sophistes*, § 22. ed. Heind., Xenophon, *Memor.* vi. 1, 17; 1, 2, 35, Wetstein on 1 Cor. v. 1. Now, here arises an important question, viz. What the particular is to which *ὅλως* forms the antithesis. Are all the occasions meant on which there is need to swear true oaths? so that the meaning would be : I command you in no conceivable case ever to swear a true oath. Have we perhaps to resolve the saying as follows : *λέγω ὑμῖν μήτε πυκνά, μήτε σπανίως ὀμόσαι, μήτε μετὰ φόβου τοῦ Θεοῦ, μήτε ἀνο-*

σίως? Were this the πλήρωσις of the Old Testament precept, then must there have been previous question, not of the ἐπιορκεῖν, but in certain cases of the εὐορκεῖν. Or, again, does the ὅλως refer to the various species of oaths, so that Christ meant to say: Not only do I forbid oaths by God, but oaths of *all sorts*, even those sworn by the creatures? (In that case every particular oath would be forbidden implicitly). This supposition might be suggested by the circumstance, that hereafter, in the subdivision, the principal kind of oath, that by God, is omitted. But then there must antecedently have been question respecting the εὐορκεῖν κατὰ τοῦ Θεοῦ, and the Old Testament precept must have run: μὴ ὁμόσητε εἰ μὴ κατὰ τοῦ Θεοῦ μόνον. Expressed as it now is, the ὅλως manifestly forms the antithesis, not to the εὐορκεῖν κατὰ μέρος, but to the ἐπιορκεῖν or ψευδορκεῖν, so as to yield us the meaning, “Not merely do I forbid *false* swearing *in specie*, but *swearing in genere*.”^a

^a Bengel excellently: *Omnino* utrumque, falso et vere, jurandi genus, non tamen verum juramentum *universaliter* prohibet. The antithesis has seldom been seized in this manner. It would have been more expressive had ἀπλῶς stood here in place of ὅλως. That word is indeed used like ὅλως, in order to contrast every universal with the particular; but it is used more specially to contrast the universality of the idea apart from *side definitions*—such as here *true* and *false* swearing—with the limitation of it occasioned by *accompanying* circumstances. So simpliciter in Latin, and in German schlechthin, (schlecht originally the opposite of krumm, in which sense schlicht is now used.) In the same way in Rhetoric, ἀπλῶς ἐκφέρειν is opposed to ποικίλωσ, e. g. Dion. Hal. de Thuc. 53, 2. Cicero de Orat. II. 16. So, too, the adjective μετὰ ἀπλῆς

A *greater* universality consequently is not to be given to the precept of Christ than belongs to that of his disciple James, c. v. 12. *πρὸ πάντων δὲ, μὴ ὀμνύετε, without a ὅλως.* Doubtless, even in that way, the command is sufficiently general for us, even, *a priori*, to expect nothing less than that every particular case of swearing is excepted. Still, he who is familiar with the language of the New Testament, will recollect a multitude of passages, where commands and prohibitions have an equal, nay a still greater degree of generality, and where, nevertheless, exceptions are supposed. As a first instance, this is the case above at v. 22, when we banish *εἰκῆ* from the text; the *πᾶς ὁ ὀργίζόμενος*, and the *ὅστις ἂν εἴπη* have there indubitably their exceptions. Again, when it is said in the sequel, v. 39, *ὅστις σε ῥαπίσει*, or v. 41, *ὅστις σε ἀγγαρεύσει*, or v. 42, *τῷ αἰτοῦντί σε δίδου*, all this has, by common admission, its exceptions. Nay, in Luke vi. 30, the last of these sayings runs, *παντὶ τῷ αἰτοῦντί σε*, which is a still more express intimation of generality than our *κωλύω τὸ ὀμνύειν*, answering, as it does, to *λέγω ὑμῖν πάντοτε μὴ ὀμύσαι.* Nevertheless, no one doubts that the *παντὶ τῷ αἰτοῦντί σε* has its exceptions. At Col. iii. 20, Paul says to children, *ὑπακούετε τοῖς γονεῦσι κατὰ πάντα.* Does this hold even when parents enjoin something sinful? In all such instances, the generality of the expression, and the absence of every modifying clause, are to be explained upon the prin-

κινήσεως, Arist. de Mundo, 6, 12, “purely by motion.” In the Talmud we often find in precepts the contrast, *בכלל* and *בפרט*, which amounts to, “without exception, and in particular.”

ciples laid down at c. v. 21. Accordingly, there being nothing, *so far as the words are concerned*, which forbids us, despite its indefinite generality, to limit the commandment not to swear, the determination as to whether we are to understand it absolutely or not, depends upon the following grounds: For which of the two suppositions does, 1. the *nature* of the oath; 2. the *connection* of the passage; and, 3, *other declarations* of scripture decide?

With regard, first, to the *nature* of the oath: An oath is the token of a religious disposition. He only who believes on God, can appeal to God as a witness and avenger. Every pious man, when unjustly accused, will, in his heart, look up to the Omniscient to bear testimony to his innocence. Why then, should not a Christian do outwardly, what he may do inwardly with impunity? If we here make the supposition, that the man of piety, even without any outward occasion to do so, and merely prompted by an inward impulse alone, will, in the consciousness of the truth of what he says, invoke God to bear testimony, we have an indisputable proof of the fact, in the passages about to be quoted from Paul's Epistles, where the Apostle, although not called upon, nor under any constraining necessity from without, asseverates the truth by God. To this we shall afterwards return, in the history of the exposition of the precept, and here, by way of premising, merely refer to Rom. ix. 1, 2 Cor. ii. 17; xi. 10, which passages being not oaths in the regular form, but a transition to them, serve to shew, that the oath proceeds involuntarily from a lively consciousness of the divine Being. In the Old

Testament the oath is commanded by God, Ex. xxii. 10. Deut. vi. 13; x. 21. It is a mark of the true worshipper of God, Is. xix. 18; lxxv. 16. Jer. iv. 2. Ps. lxxiii. 11. God himself swears, Is. xlv. 23. Heb. vi. 13, the import of which is stated at Heb. vi. 16.^a

As to the *connection* in which the passage before us brings the precept forward, the *πλήρωσις* of the Old Testament command consists in the fact, that *a still higher reverence for God* is required, than was the case under that dispensation. Now, if all kinds of swearing are not, by any means, repugnant to reverence for the divine Being, but merely that which is inconsiderate, it follows that, according to Christ's *intention*, this latter sort alone can be excluded.

^a Maimonides in Const. de Jurejur. c. 11, § 1. "The oath, in the name of the great God, is a sort of religious worship. It is a high act of veneration or reverence to swear in the name of God." We have to compare with this the beautiful observations of Kimchi, on Jer. iv. 2, where he says, towards the close: That not every man is worthy to swear, אֱלֹהֵי יִרְאֵי, but those only *who fear and love God*. As in other cases, so here also, Spenser is partial and shallow when he considers the concession of the oath in the Old Testament as a mere accommodation to the heathenish practice of swearing much, De leg. Hebr. ed. Pfaff. l. 1. c. 9. p. 31. The Essenes, too, who rejected every oath except that of initiation into their order, shew, in this respect, also, that they had united with the doctrine of Moses a mysticism foreign to its spirit. The import of the oath given, Heb. vi. 16, lies in the etymology of the word ὅρκος from ἰσχυρῶ, ἀγκύω. See Scheidius zu Lennep. Ety-mol. II. 685. The German *Eid*, is dark. Adelung instances עֵד. Grimm compares *aiva*, *eva*, Law, as, in the Swedish laws, *lag*, (*lex*) also used for oath = a statute. So are *jus* and *jurare* the same word.

In fine, if we take into consideration *other passages* of the New Testament, there is a fact which has, at all times, awakened the strongest scruples with regard to the absolute rejection of the oath. It is, that St. Paul, in several parts of his Epistles, invokes God as a witness, Rom. i. 9. Phil. i. 8. 1 Thess. ii. 5, 10. 2 Cor. xi. 11, 31. Gal. i. 20. 1 Tim. v. 21. 1 Cor. xv. 31. 2 Cor. i. 23, nay, in the last text, which has been already remarked by Gerh. Vossius, Hist. Pel. l. v. p. 2. antith. 1, as an avenger. (This, however, is *substantially* involved in every invocation of God as a witness.) Along with these we have to take the formulas, Rom. ix. 1. 2 Cor. ii. 17 ; xi. 10. Eph. iv. 17. 1 Thess. v. 27, which form a kind of transition to the proper oath. Nay, what is still more, we are able—despite the many objections taken by Pott, Flatt and de Wette—to shew, beyond a doubt, that Christ himself swore a judicial oath. Upon the solemn adjuration of the high-priest, ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, Mat. xxvi. 63, our Lord replies σὺ εἶπας, and, by these words, made a judicial oath in proper form : For, among the Hebrews, it was the judge who pronounced the words, the person accused made them his own by the אמן.^a These reasons are so cogent, that, as the words, agreeably

^a The oath מפי עצמו and the מפי אחרין (which another dictated, were of equal weight.) Maimonides, Constit. de jurejur. c. 11, § 10. Selden de Synedr. II. 11, p. 830. Michaelis Mosaisches Recht. Th. 6, § 392. If Christ had held an oath to be sinful, he must needs have rebuked the High Priest for proposing it, and then have declared the truth ; Unless, as we are told was done by the early Christians, to whom the oath appeared

to what we have said, do not oblige us to ascribe absolute universality to the prohibition, but admit of a restrictive view being taken of it, we must, without scruple, regard that as the truly correct one. The Saviour, accordingly, forbids absolutely such oaths only *as are hostile to the reverence which is due to God.*

We now turn to the subdivision appended. What first strikes us here is, that in the specification of the ὄρκοι, the chief sort, such, to wit, as are sworn *by God*, is not placed first. Neither is this done by the disciple James, c. v. 12, where it is said: *πρὸ πάντων δεῖ, μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλο τι ἐν ᾧ ὄρκοι.* Many have made use of the circumstance, to demonstrate that no other oaths whatever, excepting such as are sworn by the creatures, were prohibited. That oaths by God, however, are not excluded from the prohibition, but, on the contrary, are the kind principally intended, results indisputably from the grounds advanced against oaths made by the creatures. Because, the reason given by our Saviour for the latter not being allowed is, that they, in fact, involve an oath by God, and, consequently, they furnish against such an oath a conclusion a minori ad majus. On this account also, it was not properly necessary to make particular mention of the oaths by God. If, however, from this passage itself we may be permitted to infer, that the Israelite looked upon

sinful, he meant to *keep silence* at the adjuration, as he previously did when the accusations were brought against him, and again afterwards when in presence of Pilate.

swearing by the creatures to be of a less questionable character, if again, Matth. xxiii. 16—18, we find that certain smaller oaths were considered as not obligatory, if we consider besides that the Talmud, Tr. Schebuoth, c. 4, § 13, positively avers, that oaths בשמים and בארץ do not bind, and, moreover, that quite in the style in which lax jesuitical casuists make laxer still the precepts of their lax forerunners, Maimonides, in virtue of the Halacha, adds, that oaths “by heaven,” “by the earth,” “by the prophets,” &c. are not binding, even when, at the time, we think of the Creator and author of all things, but that the judge absolves from them,^a then surely, these oaths not being valid before a tribunal, and only used in common life, it may be inferred, that our Saviour—as afterwards his disciple James—does intentionally condescend upon them, and that, in the whole commandment, he had mainly in view the oaths of *common life*. In this way the exception we have made, to wit, that the μή ὁμύσσαι does not include oaths taken with due reverence, acquires *fresh confirmation*.

And now, if we would obtain a satisfactory insight into the grounds on which Christ forbade swearing by the creatures, it is necessary to explain in general

^a Maimonides Constit. de jurejur. c. 12, § 3. We have a trace of this even in Martial, l. 10, Ep. 95 :

Ecce negas jurasque mihi per templa Tonantis,

Non credo : Jura verpe per anchialum.

(אלה חי.) The casuistry was carried still farther. We read in the Gemara : Whoever swears ירושלים is not bound to keep his oath, but only he who swears בירושלים, or לירושלים.

the use made of this sort of oaths. All the nations of antiquity swore, not only by God, but likewise by the creatures, particularly such of the creatures as were consecrated to God, swearing, as the medium of the oaths thus sworn to the Deity, by the symbols, towns, groves, &c. that were sacred to him, afterwards by his most significant representatives in nature,^a by the sun, the earth, the elements, moreover by the bodily members, or any thing else that was dear to them, by the head, the beard,—Women swore by the breast, and the hair—by the graves of their forefathers,^b by their sword, &c. In Greek, verbs of swearing most generally govern the accusative, except when *κατά* is used with the genitive.^c (Compare the forms of

^a Quite like the ancients is the passage in Philo, de leg. Special, p. 770, Fr. where he recommends to swear in preference by the sun, the earth, the heavens, as the *oldest* of God's creatures—*προσέτι ἀγῆρω διαωνισθέντα τῇ τοῦ πεποιηκότος γνώμῃ*, with which we may compare the passage from Eustathius in Wetstein.

^b Herodot. of the Nasamones, Hist. IV. 172.

^c *Κατά* is also used, Matt. xxvi. 63. Heb. vi. 13, 16. We find the accusative, Jam. v. 12. The genitive, with *κατά* in this construction, intimates, without doubt, direction towards, (Bernhardy, Syntax, s. 238). In old German *gegen* is used in oaths: *gein der Sunnen*. See Grimm Rechtsalterth, II. 895. Upon *ע* in Hebrew, see Ewald Gramm. s. 606. *εἰς* and *ἐν* are copies of the Hebrew, although we find in Herodian, l. 2, c. 2, in reference to the military oath: *εἰς τε τὸ ἐκείνου ὄνομα τοῦ συνήθους ἄρκου ὀμόσαντες*. Here, however, Irmisch, T. II. p. 58, saw an imitation of the Latin, in *nomen jurare*. Georgi believes that he has found also in Plato an example of *ἰπομένυται* *ἐν*, to wit, De Leg. l. xi. St. p. 917, and in fact the passage

supplication, $\pi\rho\delta\varsigma$ Θεῶν, $\pi\rho\delta\varsigma$ δεξιῶν); in the New Testament $\epsilon\iota\varsigma$ and $\epsilon\nu$, the latter imitative of the Hebrew ב נשבע ; in Latin we have the accusative or per, in the languages of the German stock, *bei* (at, ved, wed), in the Slavonic dialects *auf*, *zu* (na). The circumstance common to all these constructions is, that the party swearing, places himself in communion with the Divine Being, addresses him, and does so with the twofold intention, partly that he should be a witness, and partly that he should be an avenger; the latter of which implies that, in case of perjury, his *protection* is to be lost. To express this meaning in a still more lively way—as every lively sentiment calls for an outward representation—the person taking the oath places his hand on the object sacred to the Divinity; among the Greeks and Romans, and even the Christians of an early age, he laid hold of the altar; among the Greeks and ancient Germans, of the staff of the judge; in Scandinavia, of the blood-stained ring of the god Ullr; in the middle ages, of the relic chest, the book or bell of the mass, the gospel; among the Jews of the תורה or the phylacteries; among the Mahometans of the Koran.^a With respect now to oaths

has generally been translated in a way as to induce such a belief. See, however, the correction by Ast, T. II. p. 513, who shews that $\epsilon\pi\sigma\omicron\mu\upsilon\acute{\nu}\alpha\iota$ is not here, according to the common translation, equivalent to pejerare, but has its usual signification of dejerare.

^a We have also an essay upon the oath, by Stäudlein, Gotting. 1824. But more solid information may be found in other authors, *e. g.* Montblanc. The literature on the subject is given by the learned Fabricius in his *Bibliogr. Antiquaria*, p. 427—432. As regards the practice, particularly among the Greeks

sworn by the creatures, they too originally did no more than express, that in mind the party brought himself into their presence, and addressed them. This, however, assumed a further intention, to the effect, that they were invoked as witnesses, or that, on the supposition of falsehood, he was engaged to loose them. In the first case, a bold personification took place, mingled with the thought that the creature was something animated with divinity. Now such oaths are regarded by the Saviour in a way which, for a human sage, would be said to display profound religious insight; for certainly it would not occur to any common mind to declare swearing by the creatures, as in this point of view, unlawful. Whatsoever a man swears by is usually regarded by him as *the greater* (Heb. vi. 16), at least as something possessed of worth or importance, and which can do

and Romans, the youthful treatise of Valckenaer, in the *Opusc. ed. Lips. T. I.*, may still be called the most instructive. Upon the oath among the northern and Germanic nations, the collections of Grimm, in his *Rechtsalterth. Th. II.*, are admirable. As for the Jews, the *Tract Shebuoth*, with Annotations by Maimonides and Bartenoras, is to be perused (Surenhusius, P. IV.) and the edition of Maimonides, published by Surenhusius' Scholar, Dithmar, *Constitutiones de Jurejur. Lugd. Bat. 1706.* We mention farther Zeltner, *De jur. vet. Hebr. Jen. 1693.* Halterman *De formulis juram. Jud. Rost. 1791.* Seb. Schmidt *Fasc. disp. disp. XI.* The Mahometan oaths, which resemble in all respects the Jewish, are given by Mill in his admirable dissertation *De Muhammedismo, &c. Dissert. sel. Lugd. Bat. 1743, p. 113.* Much useful matter upon the subject of the oaths of different nations, is contained in the 11th chapter. B. ii. of Selden *De Synedriis.*

him good or harm. Here our Saviour avers, that all that is lofty, valuable or interesting in creation, borrows its worth or import from the Most High; *quia nulla pars mundi*, says Calvin, *cui Deus non insculpserit gloriæ suæ notam*. Accordingly, as the glory of all things is the glory of God, it follows that oaths sworn by created things are oaths by God, requiring to be uttered with reverence, and on that account not to be used on common occasions. This sublime thought, which conducts the mind into the profoundest deep of the theory of the world, is, nevertheless, here expressed by our Divine Master in so popular and simple a form, as to render it intelligible, in the first instance, to the Jew, and then universally to all. The lofty poetry of the Hebrews had described heaven as God's throne, and the earth as his footstool, (Is. lxvi. 1);^a Jerusalem, the central point of the theocracy, is called by way of distinction קריית מלך רב, Ps. xlviii. 3 (falsely translated by Luther, *Eines grossen, Königs*); and how much is the human head the property and work of God, considering that it is not in a man's own power to change the colour of a single hair? Let it be observed also how the discourse descends from the higher to the lower kinds of oath.^b

^a Augustine: *Quoniam in hoc universo mundi corpore maximam speciem coelum habeat, et terra minimam, tanquam præsentior sit excellenti pulchritudini vis divina, minima vero ordinet in extremis atque infimis sedere in coelo dicitur terramque calcare.*

^b The use of these very oaths by Jews and Gentiles, is at-

It is likewise remarkable in this subdivision, that at ver. 36, the verb is again repeated, and that it does not, as one would have expected, couple a new sentence with *μηδέ*, but just, as before, with *μήτε*. This occurs in other passages, Eph. iv. 27, where, however, Lachmann has adopted *μηδέ*. The interchange of *ούτε* and *ούδέ*, *μήτε* and *μηδέ*, is of frequent occurrence in the codices, and modern Editors commonly form the reading according to the requirements of grammar. (For passages where *μήτε* is used in place of *μηδέ*, after a *μηδέ* going before, See Winer, Gram. s. 410, and for where

tested by Grotius, Wetstein, Schöttgen, Lightfoot, Scheidius in Meuschen, N. T. I shall only add what Aben Ezra says on Ex. xx. 7. מונהג אנשי מצרים עד היום אם ישבע אדם בראש המלך ולא יקיים את דברו הוא בן מות ואילו נתן כופר משקלו זהב לא יחיה בעבור כי הוא בוזה ואת המלך בפרהסיא from which he draws an inference as to the responsibility of the perjurer to God. It is thus that the Caliph in Elmakins Hist. Sarac. ed. Erp. p. 109, requires, "Swear by my head." Among the Mahometans of the present day, *والله* and *بالله* are still quite customary forms of oath in common life, though in general no where is the name of God so greatly profaned as among this people, which Burckhardt has recently observed afresh. As to the colouring of the hair (*βάπτεισθαι τὰς τρίχας*), it was a practice which vanity often dictated in their old age, to the Greeks and Romans. The commentators have collected copious allusions. The most ludicrous of all is the remark of Bapt. Ottius in his Spicil. ex Josepho (ed. Haverc. 1741), who, as Josephus has related that Herod practised this piece of vanity, supposes that the passage conveys a reproof to him: *Christus Servator sapientissime et sanctissime hoc monito Herodis taxavit vanitatem.*

μηὸς in place of μήτε, e. g. according to Bekker, Stallbaum in Plato de Rep. iii. p. 391, c.) Even Lachmann, in the passage before us, has retained μήτε, and as the sentence runs on in the subdivision, this may well be defended.

We now turn to the history of the exposition. The opinion of the unlawfulness of all oaths, we find very extensively spread in the infancy of the church, and grounded upon our Saviour's saying and the text, Jam. v. 12. One of the most ancient voices is that of Justin Martyr, Apol. I. c. 16: Περὶ δὲ τοῦ μὴ ὀμνύ-
ναι ὅλως . . . οὕτω παρεκλεύσατο· μὴ ὀμόσητε ὅλως· ἔστω δὲ ὑμῶν τὸ ναὶ ναὶ κτλ. At the beginning of the third century, Basilides suffered martyrdom for refusing to take an oath: ὄρκον διὰ τινὰ αἰτίαν πρὸς τῶν συστρατιωτῶν αἰτηθεὶς, μὴ ἐξῆῖναι αὐτῷ τὸ παράπαν ὀμνύναι διεβεβαίω-
το.^a Irenaeus declares himself to the same effect, adv. Hær. II. 32, with the limitation, that either *by* or *from a regard to* weaker brethren, an oath may be taken. So Clemens Alexr. Strom. VII. p. 861, Origen ad Jer. Hom. 5, tr. 35, in Mat., Exhort. ad martyr. c. 7, Cyrill Alexr. l. VI. de Ador. p. 212. Again the oath is peremptorily prohibited by Basil, ep. 45 and 22. Compare, ep. 209, what he says of Gregory the Great,^b by the Const. Apost. l. VI. c. 3;

^a Euseb. Hist. Eccles. VI. 5.

^b His words are: "Ἐφευγε τοὺς ὄρκους ἢ καθαρὰ ἐκείνη ψυχὴ καὶ ἀξία τῆς τοῦ ἁγίου Πνεύματος κοινωνίας, ἀρκουμένη τῷ ναὶ καὶ τῷ οὐ". The writers upon the oath, all quote this passage from Basil on Ps. xiv. (xv.) I: is doubtless the strongest, but the work is spurious. See Append. ad T. 1. ed. Garnier.

by Theodoret De cur. Gr. aff. disp. x., Epit. divin. decret. c. 16, but above all by Chrysostom, in many passages of his works. In the exposition of the text before us, for instance, he says: *Τί οὖν, ἂν ἀπαιτῆ τις ὄρκον, φησί, καὶ ἀνάγκην ἐπάγει; ὁ τοῦ Θεοῦ φόβος τῆς ἀνάγκης (ἔστω) δυνατώτερος.* In like manner after him Isidorus Pelus. and even Theophylact and Euthymius. In the Latin church, Hilary commenting on the text, and Jerome do the same. The scruple that the Apostle Paul had made use of an oath, seems never to have suggested itself to these fathers, inasmuch as all of them (with the exception of Theodoret, who, on 2 Cor. xi. 10, speaks of a ὄρκος), regard these passages, not as asseverations in the form of oath, but as special manifestations of the *σπουδῇ, ἀγάπῃ* and *θεραπεία* of the Apostle. For the further establishment of their views, an appeal is always made to the circumstance, that if the Christian never but keeps his simple word, as strictly as an oath, his yes or no will pass for such, and that an oath is, as Chrysostom says, *τρέπων ἀπιστομένων ἐγγυῆς.* It might, to be sure, be answered: But if others are so depraved as not to believe the thorough integrity of the affirming party, and if the oath have nothing irreligious *in its nature*, it too may lawfully be sworn. Accordingly, Chrysostom, in another passage, replies, It is enough to know that Christ has, once for all, forbidden it. Upon the grounds mentioned, several philosophers also argued for the unlawfulness of the oath. We name Pythagoras, of whose scholar Syllus, it is told, that he once declined, at the expense of a heavy fine, an oath, which he could, with a good con-

science have taken,^a and then, in particular, the Stoics, Epictetus, *Enchir. c. 33. 5*, and Simplicius.^b

It was not until the fifth century, that the refusal of an oath among the Pelagians was considered heretical. In later times, we only meet with it among the sects seceding from the Romish church, who were desirous of restoring Christianity to its primitive form, the Cathari, Albigenses and Waldenses; also in times still more modern, among a party of the professors of the ancient orthodoxy in Russia, the Rascolnici, the Duchoborzi and Philippones. Memorable, and within the pale of the church unique, is Erasmus' note upon ver. 31: *Moxque subjungit de non jurando, quod ita vetuit ut nihil omnino exceperit. Et tamen quasi non sit hoc a Christo serio dictum, passim juramus. Certe votis omnibus optandum, ut tales sint Christiani, ut neque divortio sit opus neque jurejurando.* Beza, even in his time, expresses himself surprised how Erasmus should have here fallen into "Anabaptistical errors." The last phrase, however, shews that he did not mean the oath to be absolutely rejected. In the general principles of the church upon this subject, the Reformers acquiesced, affording us another occasion to admire the soundness of their moral sense.^c

^a Jambl. *Vita Pyth.* p. 126.

^b Compare Grotius, Wetstein, Menage zu Diog. Laert. IV. 7, T. II. 169.

^c We have only to except Carlstadt, of whom my respected colleague, Dr. Weber, gives a very characteristic note in manuscript. *Juramentis nemo melior, plures fiunt deteriores. Qui Deum non reveretur, is nequaquam jusjurandum reverebitur. Ergo facessat!* See the Pogr. de publici rel. Sacramenti abusu. Viteb. 1802, p. 18.

How easily might they have deviated into the path of error, but the Spirit of God was in them, by which, in their important work, they were protected from every fanatical aberration. There were, however, two among them, as we shall afterwards see, who restricted the use of the oath to intercourse with those not true disciples. Against the oath in general, the Anabaptists were the first to come forward, afterwards with greater violence, the Quakers,^a and more lately, certain individuals among the Moravian brethren. On the other hand, several of the English Deists brought as objection against Christianity, that it for-

^a With modesty, but still betraying some traces of uncertainty, does the more modern (1766) Mennonite Confession of Faith by C. Ris, pronounce against the oath. See Reiswitz, *Beyträge zur Kenntniss der Mennoniten*, s. 124. The Quakers come forward more boldly. The objection that the Apostle himself had sworn an oath, Barclay (*Apology Propos.* 15, § 12), meets directly: "The question is not, what Paul or Peter did, but what their own master taught to be done, and if Paul did swear (which we believe not) he had sinned against the command of Christ." The English theologians of that day had, in their controversy with the Quakers, placed themselves in an awkward position. They took for granted, that Christ had only forbidden *extra-judicial* oaths, but that his prohibition did apply to these. Hence, Samuel Clarke, (*A Paraphrase on the Four Gospels*, 10th Ed. 1758), thus paraphrases, "Swear not at all *in common conversation*." Even Barclay seems to have been inclined, by his sense of truth, to regard Paul's expressions as forms of oath. But as the English theologians were bent on shewing that the Apostle had not sworn *extra-judicially*, the Quaker was glad to yield the point, and his adversaries lost their strongest hold.

bade to take an oath. In modern times, Kant^a looks upon the prohibition of Christ as absolute, and regarding the oath as an altogether superstitious practice, it being an attempt to persuade men to speak the truth, by a formula, which contains nothing beyond simple averment, except that the party invokes upon himself the penalties of God (which he cannot, at any rate escape, supposing him to tell a lie), just as if it lay with him whether he would be responsible to that tribunal or not." Among theologians, Pott was the chief to admire and embrace this opinion, in the treatise *De jurisjurandi natura morali*, contained in the *Sylloge Comm. T. V.*, he endeavours to obviate the argument drawn from the judicial oath of Christ, by alleging that ἐξορκίζω, may merely signify obtestari, and the other from the Epistles of Paul, by saying, that perhaps the Apostle was not acquainted with Christ's declaration, or that we have here, to be sure, oaths, *quoad formam*, but not *quoad materiam*.^b But what does this mean? Another theological disciple of Kant's, who remained true to his master until the day of his death, K. Ludwig Nitzsch, likewise adopted the view, although after reflection of his own. For in the work, *De judicandis morum preceptis in N. T. a communi omnium hominum ac temporum usu alienis*, the sixth *Comm.* treats of the oath, and with remarkable industry and great exactness. A priori, one would have expected the author to class the prohibition of the oath with the local

^a *Relig. innerhalb der Gr. der blossen Vernunft. 2^{te}. Aus. s. 241.*

^b Like the Pseudo-Basilius, see the note p. 25.

and temporary precepts, as is done by Storr and Tzschucke. But so powerful has been the influence of Kant's doctrine upon his mind, that even he determines to find in the saying of the Lord a general and universally binding prohibition. He restricts this, however — and it is the point on which he differs from his master and Pott — solely to the *superstitious oath*, such as Kant describes, declaring, on the contrary, the *religious oath* to be lawful. Independently of the principles of this school, and led, as it appears, more by a strong moral sense of the worth of veracity, the upright Stäudlin, who, it is deserving of remark, has in general a strong partiality for the friends of light, as he calls the Quakers, also joined the party of those who consider the prohibition of Christ as absolute, in such a way, however, as to allow, for the sake of avoiding worse evils, the lawfulness of an oath in the present imperfect state of Christianity. Subsequently, in the very latest period, since Christian expositors have ceased to consider this or that precept as obligatory, and this or that doctrine as true, on the ground that the mouth-piece of truth, the Son of God, has declared them, several have taken up the prohibition as absolutely general, without, however, deducing any ulterior conclusion affecting Christianity in its present state. The first among theologians to do so was Gutbier, in Augusti's *Theolog. Blättern* 1ster Jahrg. Nr. 24. s. 374, and, as it appears, under the influence of the views of Kant. He was followed by Augusti himself in his *Com. on Ja. v. 12*, and then by Paulus, Henneberg and Fleck.^a Even, however,

^a *De Regn. Divin.* p. 204.

of those theologians with whom the word of Christ weighs as eternal truth, two, Olshausen and Stirm, the latter in his admirable treatise, *Revision der Gründe für und wider den Eid*, in *Klaiber's Studien der Evang. Württemberg. Geistlichk. B. 1. p. 2*, have of late taken the command of Christ absolutely; accompanied however, with the special understanding which we find already given by Clemens Alexr., Pellicanus, Bucer^a and Stäudlin, and with which that of Paulus is formally identical, to wit, that it is meant for the ideal world, the βασιλεία τῆς ἀληθείας, and consequently that, for the present, it is valid only in relation to such as are true Christians, and not calculated for intercourse with the world as it is, in which Christ himself and the Apostles made use of oaths. “*The oath*,” says Olshausen, “*is in its nature an emanation of sin*. In the party requiring it, it presupposes distrust in a brother, in the party who makes it unrequired, consciousness of being unworthy to be trusted.” I, myself, at a former period, took this view of the passage, but must

^a Pellicanus: Aut enim parum bene sentit, qui jurat de eo, cui jurat, aut diffidit is, qui jusjurandum exigit; Itaque cum in totum vetem jurare, non abrogo legem, quæ vetat perjurium, sed legem reddo pleniorē, ac longius ab eo submoveo quod punit lex. . . . Sed vult Christus discipulos suos ea inter se fide et dilectione esse præditos, ut nulli omnino juramento apud eos locus relinquatur, quippe unoquoque de alio etiam injurato optime et sentiente et sperante. He subsequently, however, adds exceptions of such a character as shew, that even among true Christians the oath is lawful. For he says: Agnoscimus igitur omnia hic juramenta prohibita, quæ cum fide fratrum et dilectione pugnant, quæque nulla causa in quotidiano sermone leviter profunduntur. The same is the language of Bucer.

now decidedly reject it. Is it in point of fact sin, to require from him, whom otherwise I have grounds for mistrusting, an oath, in confirmation of what he says?" And, supposing it to be so, is an oath given *unmasked*, under all circumstances, really what Olshausen calls it, "in its own nature an emanation of sin?" Olshausen asserts, that in this case, it presupposes a consciousness of one's own incredibility. We ask, whether such a consciousness be really supposed, whether it cometh of evil (ἐκ τοῦ ποιηροῦ), when under an unjust accusation, the Christian whose life is in God, inwardly appeals to him as the witness of his truth and innocence? This is certainly not the case. Such an appeal, on the contrary, is much more the natural result of the life in God, and with God; and the same is equally true of the oath that is outwardly expressed. We have a most convincing evidence of the incorrectness of the former view in the forms of oath used by Paul, which, according to it, are wholly indefensible. Who would maintain that the Apostle *was called upon* to make these oaths? It may be said he was so indirectly, the condition of the Corinthian church in some sort *compelling* him μωρὸς γενέσθαι, by his καυχᾶσθαι, recounting in how far he would compete with any ὑπερλίαν ἀπίστολος. So placed, the humble-minded man, to whom self-commendation was odious, says, γέγονα ἄφρων, ὑμεῖς μὲ ἠναγκάσατε, 2 Cor. xii. 11. But from the very number of his asseverations in the form of oath, particularly when he does not, in a single case, shew a symptom of displeasure at being compelled to make them, who can avoid concluding that it must be quite otherwise with respect to them. In most of the passages,

e. g. 2 Cor. i. 23. Rom. i. 9. Phil. i. 8. 1 Cor. xv. 31, these asseverations rather shew, that, in general, they did not flow from any reflection upon the wants of those who received the epistle, but gushed from a strong subjective conviction of the inward truth of what he says. To this effect, Chrysostom admirably observes on Phil. i. 8: οὐχ' ὡς ἀπιστούμενος μάρτυρα καλεῖ τὸν Θεόν, ἀλλ' ἐκ πολλῆς διαθέσεως τοῦτο ποιεῖ, καὶ τῷ σφόδρα πεπεισθαι καὶ θαρσύνειν. This remark is still farther confirmed by our finding a multitude of asseverations which stand midway betwixt the formal oath and solemn assurance, as was above observed, page 7. But even apart from this argument, is it credible, that our Saviour meant here to deliver a command, applicable solely to the intercourse of true Christians with each other, or with an eye to the period of the realization of the βασιλεία? Assuredly, no. Assuredly in this passage, no less than in ver. 39—47, he conceives his followers as also holding converse with the world.^a

On the other hand, however, we also find that, even

^a We may here allude, for the sake of its singularity, to a little pamphlet, in which the lawfulness of oaths, in general, has recently been very seriously assailed: Der eid, eine religiöse Abhandlung, Barmen, 1830. The well-intentioned author, however, makes shipwreck in his argumentation upon the definition of the oath. For, in order to get quit of the counter evidence from the passages in Paul's epistles, he requires, as belonging to the essence of an oath, that in the appeal to God, as witness and avenger, there shall be added, "I swear," a thing which Paul has not done. But what means the word "swear," originally, nothing more than *say, reply, (svaran, in English, answer)*. That this answer is of a sacred nature, lies in what the formula expresses.

in the infancy of the church, the oath, in the same way as military service, had its decided advocates. Tertullian, *Apolog. c. 32*, says, Christians never swear *per genios Cæsaris*, they swear *per salutem Cæsaris*, *quæ est augustior omnibus geniis—et pro magno id juramento habemus*. Novatus allows his followers to swear by the body and blood of Christ, that they will not desert his cause.^a The canons of the most ancient Synods do not pronounce against the oath itself, but only against perjury on the part of the clergy and laymen, and against swearing in the name of creatures.^b Athanasius, who shews himself to have been personally averse to oaths, swears in the presence of Constantius. Rudius Junicus, Nestorius and others *abjure* their errors before the Synods. Vegetius Renatus, in the 4th century, l. II. c. 5, says of Christian soldiers: *Jurant per Deum et Christum et Spiritum Sanctum et per majestatem Imperatoris*. In the 5th century, the oath appears to have been already so generally recognized in Christendom, that Hilary, *Epist. 88*, to Augustine, notices as one of the errors which the Pelagians had spread in Sicily, their holding the oath to be unlawful; the same view Pelagius himself, in the *Ep. ad Deometriad, c. 22*, declares to be entertained by him. In this, as in many other respects, Augustine exercised a distinguished influence upon the Romish church. He confesses that the saying seems to contain an absolute prohibition of the oath, but feels himself restrained by the oaths used by Paul. To be

^a Euseb. *Hist. Eccles. VI. 43*.

^b *Can. Apost. 18. Synod Illiberit. c. 74. Comp. Basil. Epist. Can. c. 17, 29, 64, 82.*

sure, he says, many do not acknowledge these as oaths, the Apostle not saying *per Deum*, but *testis est mihi Deus*; *ridiculum est hoc putare*. Tamen propter contentiosos aut multum tardos, ne aliquid interesse quis putet, sciat etiam hoc modo jurasse apostolum, 1 Cor. xv. 31: *νῆ τὴν ὑμετέραν καύχησιν.*^a Compare Sermo 181, c. 5, in 1 John i. T. v. ed. Ben. p. 599, where he also urges the *νῆ*, and says, that every one knows well enough, from common life, that among the Greeks, this word, in all cases, indicates an oath. On Gal. i. 20, also: *Qui dicit: ecce coram Deo, jurat utique*. With respect to the way in which he accounts for the absolute form of the precept, he thinks it enough, in several passages of his works, simply to make the remark, that frequent swearing becomes an occasion of perjury, and that our Saviour's reason for stating the precept so generally, was just to cut off the opportunity for that crime. See on Ps. lxxxviii. De Mendacio c. 28, and elsewhere. We might then compare Sirach xxiii. 9: *ὄρκω μὴ ἐθίσῃς τὸ στόμα σου, καὶ ἄνεμασίᾳ τοῦ ἁγίου μὴ συνεθισθῆς . . . ὁ ἱμνῶν καὶ ἑνομάζων διαπαντός οὐ μὴ καθαρῆσθῇ ἀπὸ ἁμαρτίας.* He does not, however, reject absolutely the oath, as he expressly states on the passage quoted from the Sermon on the Mount, and in the Comm. on 1 John i. Nay, he here, c. 9,

^a To get over this passage, in which "the usual formula appears, was the most difficult task of the opponents of the oath. Pseudo-Basiliius in Ps. xiv. (Opp. I. 356), says upon it: *οὐ παροήκουσε τῆς εὐαγγελικῆς διδασκαλίας ὁ εὐαγγέλιον πεπιστευμένος, ἀλλὰ λόγον φιλὸν ἐν σχήματι παραδέδωκεν ὄρκου κτλ.* Pelagius, likewise, in the Com. on 1 Cor. xv. 31, makes the remark, *Per non semper significatio juramenti est. Nam si dicam, per puerum misi, non statim per puerum jurasse recte putabor.*

says of himself: *Quantum ad me pertinet, juro; sed quantum mihi videtur magna necessitate compulsus. Cum videro non mihi credi, nisi faciam, et ei, qui mihi non credit, non expedire, quod non credit, hac perpensa ratione et consideratione librata, cum magno timore dico, coram Deo, aut, Testis est Deus, aut, Scit Christus sic esse in animo meo.*^a This side of ecclesiastical tradition was embraced, first, by the Catholic, and afterwards by the Protestant church. The Socinians did the same, although many, as for example Pott in the Treatise quoted, p. 350, Nitzsch, p. 107, and elsewhere, falsely rank them along with the Quakers, among the opponents of the oath.

We now pass to another branch of the subject, viz. the classification of the various attempts to explain the passage which have been made by those holding the lawfulness of the oath. This is a difficult task, as in a great many of the interpretations we find a wavering, and different modes of exposition brought forward severally, or obscurely blended together. By far the greatest majority are satisfied with saying, that it is self-evident Christ cannot have prohibited all oaths whatsoever; very few take pains to shew that there is nothing in the words of the passage compelling us to adopt the absolute meaning. The one who ap-

^a The passages in the Fathers, upon this subject, contain much that is curious; but they have not, as yet, been fully collected. Suicer gives the most, *Theo. eccl. T. II. s. v. ὅρκος*. He is followed by Nitzsch, who, however, introduces much original matter. Besides these, we have to compare Gerhard Vossius, *Hist. Pel. l. v. c. 2*.

proximates nearest to our view, although with some degree of superficiality, is Erasmus, when he says: *Hac ratione multarum questionum nodi dissolvi poterunt, si intelligamus Christum non simpliciter hæc vetuisse, sed vetuisse eo more fieri, quo vulgato more hominum fiebant; sic vetuit irasci, sic vetuit salutare quemquam in via, sic vetuit ditescere—resistere malo—appellari magistros.* Luther makes the passage obscure by commencing with the observation: “By what he here says, Christ does not at all intend to touch the government and order temporal, nor yet to take any right away from the magistracy. He preaches solely to private Christians, how they ought, each for himself, to live and be.” Afterwards, however, he correctly subjoins, “Hence we are to consider swearing, as prohibited, in just the same way as killing, and looking at, or lusting after a woman, were so before. To kill is both lawful and not lawful. To lust in man or woman is sin, and is not sin, and hence we ought to make the right distinction between the two.” But then, again, he resumes a too special reference to the magistracy. Calvin explains the ὄλως more accurately, as comprising the several species of oaths, and, in this way, meaning, *Neque directe neque indirecte jurare per Deum.* To the objection, that, “in that case, it seems that all oaths whatsoever are forbidden,” he briefly replies. *Ex legis intentione debere intelligi, quod dicit ejus interpres.* Christ merely designed to say, *aliis quoque modis frustra accipi Dei nomen quam pejerando.* Chemnitz observes upon the ὄλως, that its antithesis must be determined from the context, and was formed by

the two perverted views of the Pharisees, 1. That it is lawful to swear by the name of God even in common life, 2. That it is lawful to swear falsely by the creatures. Subsequent Biblical rhetoricians, such as Flacius and Glassius, bring the ὅλως under the figure synecdoche, the whole being used metonymically for the part. Others, as for example Hunnius, Bengel, Elsner, refer the saying, without any further defence, to inconsiderate swearing. Rosenmüller states an alternative: *plane non jurare* nempe in convictu quotidiano, *vel etiam* per creaturas, quod exempla sequentia declarant. Zwingli, to whom, in his controversy with the Katabaptists, as he calls them, a satisfactory exposition of the passage was an object of great desire, has here peculiar views. He takes ἐπιρκεῖν in the sense which originally belongs to it, of dejerare or adjurare, remarking, that in the two Old Testament passages, Lev. xix. 12, and Ex. xx. 7, the subject spoken of is not, by any means, a violatio juramenti, but a dejerare ad mendacium, and consequently it is not an oath required in confirmation of evidence, but one voluntarily tendered, which is here forbidden. Apart from other grounds, the antithesis, in ver. 37, is contrary to this view, for there a simple affirmation is set in opposition to every sort of swearing.^a Akin to this is the ex-

^a That ἐπιρκεῖν had originally the meaning of adjurare, is correct, so even with Solon, see Passow. That meaning, however, has remained exclusively attached to the cognate ἐτόμυμι, to which, as we saw, in the note, p. 10, it was also wished to give, in a passage of Plato, the signification of pejerare. How ἐπιρκεῖν acquired the meaning of παρορκεῖν, ψευδορκεῖν is dark.

position, first given by Socinus, which, at a subsequent period, is also to be found in Grotius,^a Episcopius, Wolzogen and others, to wit, that ἁμύναι refers exclusively to the juramenta promissoria, not assertoria; That such oaths are improper, inasmuch as the future does not lie in the power of man; but that the present does, and of it I may give evidence by oath. In this way the Apostle's forms of oath are justified, being all, without exception, assertoriæ. It is true that this explanation of the matter appears, at the first glance, to be far fetched, it admits, however, of an ingenious defence, better indeed than Grotius himself has made for it. To be sure, if ver. 37 is expounded in the usual way, it contains a universal antithesis, which refutes the view now in question. Grotius, however, expounds it: "Rather let thy yea be a yea in fact." Now, as the passage in the New Testament, especially with the clause ἀποδώσει;

But, certainly, it was not, as Dr. Paulus says, in consequence of its being a contraction of ἔπει ὀρκεῖν, verbo jurare—a calembourg like *greis* from *gar eis*, or testamentum from testamento. The ancient Lexicographers, such as the Etym. M. and Gudian: ἡ ἐπὶ ἀντι τῆς ὑπὲρ ἔγκειται, καὶ δηλοῖ ὑπερβαίνειν τοὺς ὄρκους. The German *Meineid* also, which pervades the dialects of the North and the Netherlands, has been considered dark in its origin. The sole correct derivation, however, which is given by Grimm, is from the old substantive mein, nequitia, improbitas, whence the formula, reine und unmeine, Rechtsalterth. II. 904. Compare the middle German mein, perfidia, Nibel. 3896, meinräte, verrath.

^a First in the De jure belli et pacis l. 2, c. 13, § 21, afterwards sixteen years later, also in the Commentary on the New Testament.

appended, likewise speaks of *juramenta promissoria*, all seems to accord, even what is added at ver. 36 : “ The very hair of your head is not in your own power ;” To which several arguments, derivable from the language, might be added. Still, to say nothing of other arguments, the subjoined clauses, verses 34, 35, clearly shew that the reason why Christ forbids the *ὀμνῶσαι* is not because the thing promised does certainly not stand in our power—moreover, the engagement we take by oath only extends so far as there is not an absolute impossibility of keeping it—but because the act of affirming anything by a higher being, ought always to be accompanied with reverence. Daniel Heinsius, who abounds in arbitrary hypotheses, imagined he had found a way of escape from all perplexities in his *Exercit. sacr. Lugd. Bat. 1639, p. 27*. He made the discovery, that the words had hitherto been wrong arranged, and that *μὴ ὀμῶσαι ὄλωϛ* must be connected closely with the subdivision *Veto ne quocunque modo sic juretis*. (Such was also the way Jerome construed the passage, although he wished to consider the concession of swearing by God, which in this way was allowed, as an accommodation to the weak). His rude, but superior antagonist, Salmasius, lashed him not very gently for this conceit at the time.^a *Judicium et bona mens quo abistis!* he exclaims. Salmasius very properly objects, that as it was previously said, *Non pejerabis*, no antithesis arises if it be said here, *Non esse jurandum nisi per Dei nomen*. Besides, in such a connection as this, what can the *ὄλωϛ* signify? The ex-

^a *De trapezit. foen. p. 269.*

position of Heinsius has nevertheless obtained many friends, *e. g.* Heumann (who takes much credit for it to himself), Moldenhauer, Köcher, Michaelis, Flatt^a and others. Another *effugium* has been found out by Sebast. Schmidt, and has obtained a special admirer in Wolf. In the fasc. disput. referred to above, that divine attempts to vindicate for the word *ὀμνύνας* the meaning *falsè jurare*, in proof of which, however, all he can adduce is that נשבע has that meaning in the Talmud, tr. Schebuoth, c. 5, § 4, 5, and that *ὀμνύνας* seems to have it, Matt. xxiii. 16. But these assertions are both groundless. Compare on the first passage Bartenora, and Maimonides in Surenhusius. In fine, we have still to notice the idea of Peter Miller, in his *Abhandlung vom Eide*, Leipz. 1771, viz. that ὅλως, in this passage, means *verily*. But allowing that in some passages we may thus express its import, a thing much to be doubted, it never can have this signification, and even if it could, its position here would be quite inappropriate.

These are the expositions which have hitherto been brought forward, and it is a matter of surprise, that none of those holding the lawfulness of the oath, and who, at the same time, were afraid to restrict the general dictum, should have yet fallen upon another way of evading the difficulty. "ὅλως might very well have the signification, *in general*, just like the German *im ganzen*, which apprehends the whole, not more in all its parts, than in a general way. Our German dictionaries (Adelung) too, give *in general* as one of

^a Moral. s. 382.

the special meanings of überhaupt.^a To this meaning approximate the formulas, ὅλως δὲ, τὸ δὲ πᾶν, in the sense of ne multo, denique, moreover, ὅλως εἰπεῖν, τὸ δὲ ὅλον, τὰ ὅλα, τοῖς ὅλοις.^b Precisely in this way is ὅλως used by Aristotle, Politic II. 2, § 4, where the inquiry is made, as to whether it be better that there should be a community of goods, or strictly defined private properties, and the philosopher decides to the following effect: ἔξει γὰρ τὸ ἐξ ἀμφοτέρων ἀγαθόν λέγω δὲ τὸ ἐξ ἀμφοτέρων τὸ ἐκ τοῦ κοινὰς εἶναι τὰς κτήσεις καὶ τὸ ἐκ τοῦ ἰδίας· οὐ γὰρ πως μὲν εἶναι κοινὰς, ὅλως δ' ἰδίας, where Garve paraphrases: "as a general rule, i. e. *on the whole*, every thing must be private; according to particular circumstances, however, and in a partial regard, must it be looked upon as common property." Now, were it proposed to apply this meaning to our passage, the following very appropriate sense would result: "I say unto you, *in general*, (not intending to decide upon all cases), swear not." But to leave other grounds out of view, we should then, at least, expect as the antithesis, to have it defined *in what particular cases an oath is lawful*. In place of that, however, the anti-

^a Haltius Gloss. Germ. Med. avi, s. v. hauff, derives this word from über haufen, in Dutch, by den hoop; so also in the middle German records. Grimm does not give it in the Gram. III. 106. among the adverbs compounded with über. (In Ulphilas the adverbial genitive form, allis). But whether it comes from Haufen or Haupt, the etymology in either case admits the twofold meaning of *in general*, and *the whole without exception*.

^b Upon τὰ ὅλα and τοῖς ὅλοις in Demosthenes, see Bremi zu Olynth. III. p. 187, elsewhere Wesseling zu Diodor. Sic. T. II. p. 269.

thesis that follows is, "Let your communication be yea, yea! and nay, nay!"

V. 37. In opposition to the foregoing protestations by oath, our Saviour now proposes simple affirmation, as what was becoming in his disciples. The *ναί* and *οὐ* are doubled, the reduplication being primarily expressive of lively feeling. Among rhetoricians it is called *ἀναδίπλωσις*, (Demetr. De elocut. § 66), *conduplicatio*. It is chiefly known from the interjections *φεῦ*, *φεῦ*, *ιοῦ*, *ιοῦ*. Compare *αἴλινον αἴλινον* in Æschylus, Agam. v. 159, Persæ, v. 981, *βοῶ*, *βοῶ*, Aristoph. Plut. v. 114, *οἶμαι γὰρ*, *οἶμαι*, and then more especially in the case of a lively affirmation or negation, Theocr. IV. 54: *Ναί, ναί, τοῖς ὀνύχεσσι ἔχω τέ νιν*, Aristoph. Nub. v. 1457, *ναί, ναί, καταιδέσθητι Πατρῶν Δία*, of the Pythagorean in Ausonius, Idyll. 17: *Si consentitur, mora nulla, intervenit est, est, si controversum, subjiciet non*. Even so among the Rabbins *יָי, יָי*. See Buxt. Lex. Talm. s. v. *יָי*, which duplication is by some of them regarded as tantamount to an oath. In like manner we have, 2 Cor. i. 17, the double *ναί* and *οὐ*, although many there construe the clause, but do so erroneously, in a different manner.—*Τὸ περισσόν* is excellently translated by Luther: *was darüber ist*, Anglicè, *what is over that*: Chrysostom, *τὸ πλεόν καὶ ἐκ περιουσίας προσκείμενον*. Compare Eph. iii, 20.

There is a diversity of opinions respecting the explanation of *ἐκ τοῦ πονηροῦ*. The ancient interpreters, who were disposed to find the Devil spoken of everywhere, expounded, not only *ἐκ τοῦ πονηροῦ*, c. vi. 13, of him, but, as we shall see, even the *τῷ πονηρῷ*, v. 39 of

the present chapter, and hence one Codex has, as a gloss, ἐκ τοῦ διαβόλου. Luther, in the first edition of 1522, translated “vom argen,” but, in the second, which followed a few months after in the same year, corrects “vom uebel.” It is also interpreted of the Devil by Zwingli and Piscator. The more modern expositors of the Rationalist school, since the time when the fact of Christ’s having said it, was no longer a proof of a thing’s being true, have striven to find the Devil everywhere in Scripture, with the same zeal displayed in expounding him out of it, by those of an earlier period, when it was deemed wrong to admit any direct contradiction to the Scriptures; and, accordingly, the ἐκ τοῦ πονηροῦ in our passage, has been interpreted of the Devil, by Fritzsche, Wahl, Meyer, &c. just as had been formerly done by Wetstein and Semler. The article which is here appealed to proves nothing for the masculine. In proportion as the idea expressed is more or less viewed as a collective, the neuter adjective, if used for a substantive, can have the article with it or not. See Plato, Respubl. l. v. p. 476, A. In the New Testament we have πονηροῦ in place of τοῦ πονηροῦ, 1 Thes. v. 22, unless with older expositors, we there choose to consider it as an adjective. So, likewise, with the adverbs ἐκ περισσοῦ and ἐκ τοῦ περισσοῦ, ἐξ ἐμφανοῦς, ἐκ τοῦ ἐμφανοῦς, &c. The regular way, however, is to make use of the article, so that even were πονηροῦ neuter, we should here miss it. It would be better to appeal to ἐκ τοῦ πονηροῦ and ἐκ τοῦ διαβόλου, at John viii. 44. 1 John iii. 8, 12. Doubtless, the analogy is not perfect, inasmuch as it is persons who are there spoken of, and the ex-

pression is tantamount in meaning to *υἱὸς διαβόλου*. But upon that much stress cannot be put, as the New Testament brings, indirectly at least, all sin and evil into connection with the *ἄρχων τοῦ αἰῶνος τοῦτου*, and, consequently, any evil action whatever, may likewise be referred back to him. If, then, some degree of sin attaches to every averment, going beyond simple affirmation, and not delivered with becoming reverence for God, Christ might well say that it cometh of the Devil. It must, at the same time, be remarked that this direct ascription, in the New and Old Testament, of evil to the Devil, only takes place when something is mentioned, which is in an eminent manner diabolically wicked. In the passages from John's Epistle, it is *murder* that is spoken of. Now, that the Saviour should have meant to designate the thirst of blood, and a thoughtlessly uttered asseveration, "by God," or "by heaven," or "by the earth," as being both, in the same way, the Devil's work, is not probable. We hence suppose that *εἶναι ἐκ τοῦ πονηροῦ* is here to be taken up as neuter, its antithesis would be formed by the *εἶναι ἐκ τῆς ἀληθείας*, John xviii. 37. 1 John ii. 21; iii. 19. As to other passages, where the neuter *πονηρόν* appears, admitting, in some of them, of dispute, we reckon the following among the number: Mat. vi. 13. John xvii. 15. Rom. xii. 9, and, perhaps, also 1 Thess. v. 22.^a A similar sentiment among the Arabs,

^a Over subtle is the observation of Augustine, who takes the word as masculine, but refers it to the party *requiring* the oath: Non dixit: *malum est*, tu enim non malum facis, qui bene uteris juratione, quæ etsi non bona, tamen necessaria est, ut

is to be found in the Proverbia, centur. II. 40, edited by Erpenius, "Let thy speech be yea or nay, so that you may be truthful to all men." We have still to add, that if this declaration of Christ be pressed, a charge may be brought against the Saviour, of not keeping his own command. For his frequent ἀμήν, ἀμήν goes beyond the bare οὐ. A moralizing Rabbi (mentioned by Capellus), desirous of abrogating the oath, requires expressly that תמב = ἀμήν, shall not be uttered; and, in point of fact, abstractly reasoning moralists will suppose that the Saviour, had he wished to establish an ideal kingdom of truth among men, would have done better, not by such asseverations exceeding the plain yea, to give occasion to asseverations still stronger, and, at last, to the oath itself.

This, the usual explanation of the words, which we have embraced, would doubtless have also remained the universal one, had not James, v. 12, delivered the like declaration: ἦτω δὲ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν (εἰς ὑπόκρισιν) πέσητε, and in this very form does Justin Martyr quote it as the word of the Lord from the Apomnemoneumata:^a Περί δὲ τοῦ μὴ ἠμύναι ὄλωσ, τὰ ληθῆ δὲ λέγειν ἀεὶ, οὕτω παρεκελεύσατο μὴ ἠμύσητε ὄλωσ· ἔστω δὲ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ· τὸ δὲ περὶ σὸν τούτων, ἐκ τοῦ πονηροῦ. So likewise do the

alteri persuadeas, quod utiliter suades, sed a malo est, illius cuius infirmitate jurare cogaris. Sed nemo novit, nisi qui expertus est, quam sit difficile et consuetudinem jurandi extinguere et nunquam temere facere, quod nonnunquam facere necessitas cogit.

^a Apolog. I. c. 16.

homilies of Clement twice, Hom. III. c. 55, and Hom. XIX. c. 2, and the Const. Apost. l. V. c. 12; On the other hand VII. 3, quotes it according to Matthew. Now of that saying of the Apostle James, and consequently of this in Justin Martyr, there were in the ancient church two different expositions. Compare Theophylact on Jas. v. 12. The one explained, "Let your yea, *i. e.* your *κατάφασις*, your *λόγος καταφατικός* always consist in a simple yea;" the other, "Let your yea in word be likewise always a yea in deed." (Both dicta have Rabbinical parallels, see Wetstein, Capellus, Schöttgen, Buxtorff's *Florilegium*, p. 329.) We have no hesitation, in James' case, to take the first explanation for the correct one, and we do so principally, because it is only in this way that a strict antithesis to the *μὴ ὁμύσητε* arises; It is not *to perform* our oaths, but *not to swear* them, that the Apostle exhorts, with which also the *ἵνα μὴ ὑπὸ κρίσιν πῆσητε* best suits. For there can be no dispute, that when it is the thoughtless use of the *oath* which is spoken of, and which, just because it is thoughtless, may easily become a *perjury*, entailing the threat, Ex. xx. 7, *οὐ γὰρ μὴ καθαρίσῃ Κύριος ὁ Θεός σου τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ*—the expression, so precisely selected, answers better than it would have done had the breach of the simple word been spoken of. This explanation then being the likeliest, even when we do not look beyond the passage itself, becomes still much more likely, could we but suppose that James means, in these words, to quote the saying of the Lord now under discussion. But this we may the more readily pre-

sume with certainty, seeing that, as is very remarkable, several allusions to the Sermon on the Mount occur in this Apostle's writings, c. iv. 3, 9; v. 1, 2, 9. It is to be added, that the Clementina, the Constitut. Apost. and Justin, who expressly intimate their intention to give the saying of the Lord, and consequently must also have taken it in the sense which it bears in Matthew, give it in the same form as James. A little acquaintance with Justin's quotations from the Apomnemoneumata might certainly occasion doubts, whether he actually had the words which we now read in Matthew before him, and whether he had not derived, by prior tradition, the command in another form, to which he also attached a different meaning from what we are now compelled to give to Matthew's words. In proof of this, it may be urged, that Justin has expressed the meaning he ascribed to the final part of the command in the $\tau\acute{\alpha}\lambda\eta\theta\eta\delta\grave{\epsilon}\lambda\acute{\epsilon}\gamma\epsilon\iota\nu\acute{\alpha}\epsilon\acute{\iota}$, which points to the exposition, "Let your yea in word be a yea in deed." But generally, with regard, in the first place, to the deviations of his quotation from Matthew, we must take into account, with what extreme modifications and variations he himself is wont to cite one and the same text of scripture, compelling us unavoidably to acknowledge that he *quotes from memory*, (Compare the very satisfactory references in Olshausen's *Æchtheit der vier Evangelien*, s. 293), and hence we can by no means say with certainty, that in all the cases in which he deviates, he had a different text in his eye: The same remark also holds of other citations in the fathers, as *is quite manifest*

with regard to our text in the Constitut. Apost.^a The words *τᾶληθῆ δὲ λέγειν αἰ* certainly make it doubtful whether Justin did not put the alleged construction upon the *ἔστω δὲ ὑμῶν ναὶ ναί*. We do not, however, necessarily require to suppose so, for even when we construe the precept respecting the *ναί* in the way we did, it at any rate likewise includes implicitly the command *τᾶληθῆ λέγειν*, which was just what the apologist had an interest to make prominent in the eyes of the heathen. Now, the explanation of James v. 12, which we have embraced, has long ago influenced even ancient translators in thus rendering the passage before us. The Syriac and Ulphilas give it as the Greek text, only that the former, with several others, interpolates *ναί*. The Æthiopian has “*either yea, yea, or no, no,*” and so likewise the Persian, even although he had the Syrian text before him. Such, also, is the way in which Beza, Piscator and Paulus explain the words; and, in confirmation, we may likewise adduce, that among the Rabbins, and in

^a This mode of quotation from the Bible employed by the fathers, gives occasion to an interesting comparison. The offence which some take at the sayings of the Lord being often given by the different Evangelists under such diversities of form, nay at the Apostles themselves sometimes quoting the Old Testament so inaccurately, is met by Olshausen with the remark, that it is hence evident the Apostles, and the early deliverers of the Christian doctrine, regarded not the letter but the Spirit. The same also applies to the first fathers of the church. There can be no doubt that their reverence for the word of the Lord was as great as can possibly be, and yet they made no scruple to change the form of it in their quotations, if but the substance remained the same.

the Talmud, it is very common to call the *κατάφασις*, whose usual name is קבלת הדברים, also *the yea* (יה) and that as we have observed above, they have similar dicta. But that *λόγος* should here be defined, without the defining word being annexed by either the masculine or neuter articles *ὁ ναί* or *τὸ ναί*, would be too great an infringement of the rules of grammar to be allowed, unless compelled by pressing necessity. Accordingly, although we consider the sense of the passage in James to be identical with that of the one before us, we still believe that the same thought is here delivered in another form. Interpreters have rather adopted, in James' case, the meaning, "Let your yea in word, be a yea in deed," and afterwards found the same in the passage before us, as Calvin, Zwingli, Grotius, Wolf and others. Now this explanation is, in the first place, chargeable with the same fault as that previously stated; but it is also chargeable with this other, that here the antithesis to the prohibition of the oath, rather requires the statement as to what, on the oath being abolished, is to come in the place of it, and does not require the admonition, not fitting the train of thought, to fulfil what one has consented to. In fine, Erasmus wavers whether the first *ναί* and *οὐ* be not, perhaps, question, and the others answer. But, in this case, the thought would, without doubt, have been differently expressed, somewhat as follows: *ἦτω δὲ ὑμῶν ἡ ἀπόκρισις τοῦ ναί, ναί*, or *ἦτω δὲ πρὸς τὸ ναί ὁ λόγος ὑμῶν ναί*.

V. 38—42. The Saviour gives to the current construction of the Mosaic precept, Ex. xxi. 24. Lev. xxiv. 19. Deut. xix. 21, its *πλήρωσις*. In the admi-

nistration of justice, Moses had made the primeval jus talionis (τὸ ἀντιπεποιθός, τὸ ἀντιάλαντον,)^a in the Greek laws of Solon and the Pythagoreans, and in the Roman twelve tables, the basis also of Judicial procedure among the Jews. It is the rule of justice which most immediately presents itself to the law-giver: The law is elastic, the stroke given it by the transgressor returning with equal force upon himself. That Moses did not here mean to establish a rule for private intercourse, is shewn by the prohibition of revenge, Lev. xix. 18; Compare what is to be observed in the sequel, at verses 33 and 34. In Prov. xxiv. 29, the very contrary is expressed: “ Say not, I will do to him as he hath done to me: I will render to the man according to his work;” and Lament. iii. 27—30, “ It is good for a man that he bear the yoke in his youth, that he sit alone and keep silence ——— that he give his cheek to him that smiteth, and be filled full with reproach.” Now, as Christ does not address the *magistracy*, but speaks to those *who have received injuries*, we must infer that the carnal mind of the doctors of the law, had made that jurisprudential rule, the rule also for common life, in order to gratify an inordinate thirst of vengeance. If anywhere at all, this is the place where it might appear, the So-

^a Compare Zell zu Aristot. Ethica ad Nicom. I. c. 3, and a very learned Treatise of Danz, Origo talionis in Meuschen N. Test. e Talm. illustr. p. 483. With Solon the interpretation was so strict, that the man who put out the eye of him who had but *one*, lost *two* on account of it. In the XII. Tables it ran: Sei membrom rupsit, nei cum eo paicit, *talio* (von tale = tantundem) estod.

cinians have good grounds for maintaining, that the Saviour comes forward in an attitude of contradiction to the ancient covenant, by a legislation diametrically *opposite* in its character,^a and how, founding upon this text, the Gnostics who assailed Judaism, declared that the law of the New Testament proceeds from a different God. To the Socinians it has been correctly answered, in the first place, that supposing such an antithesis, in a general point of view, to exist, still, as Christ opposes not the magistracy, but offended individuals, it would not be an antithesis to the Mosaic law itself, but to the pharisaical exposition of it. Besides, attention must also be paid to the fact, that the *jus talionis* does, to a certain extent, always lay a restraint upon passion. The voice of passion demands, that when an injurer makes an assault, not merely simple, but double retribution shall be made.^b It is, consequently, a proper *πλήρωσις* of the Mosaic precept, when the Saviour here addresses to his disciples the requisition, to keep themselves free from revenge, to the extent that, far from returning like for like, they should be willing to submit to still severer injury. The *general* principle

^a See what Maresius, the able adversary of Volkel, in the *Hydra Socin.* II. p. 606, replies.

^b Augustini : Nemo enim facile invenitur, qui pugno accepto pugnum reddere velit et uno a convitiante verbo audito unum et quod tantundem valeat, referre contentus sit, sed sive ira perturbatus immoderatus vindicat, sive quia justum putat, eum, qui laesit prior, gravius laedi, quam laesus est, qui non laeserat.—Qui ergo tantum reddit, quantum accepit, jam donat aliquid. See upon this subject Michaelis' *Mos. Reich.* V. § 140—142.

μη ἀντιστέῃναι τῷ πονηρῷ is premised, which then, agreeably to the character of Christ's discourse, of which we spoke, vol. i. p. 220—224, is made palpable, by striking examples in particular. As the discourse at ver. 44, ascends from the weaker to the strongest manifestations of enmity; so, in the present case, it begins with the strongest ebullition of insolence, and at ver. 42, terminates with the weaker. And, whilst at ver. 38—42, the behaviour of the Christian under outrage, is described *negatively*, ver. 44, where the command is given, to recompense every evil by a good of equal magnitude, gives us the *positive aspect*. The disposition here required by the Saviour has, at all times, been a peculiar characteristic of those who were his people. It is as distinctly expressed by the Apostles, Rom. xii. 19—21. 1 Thess. v. 15. 1 Cor. vi. 7. 1 Pet. iii. 9. Nay, so much has the church of Christ appropriated these precepts, all contrary to human nature though they be, that, immediately subsequent to the Apostolic age, they were taken absolutely and literally, and in consequence, military service, the office of magistrate and self-defence, were, without reserve, pronounced to be unlawful. Doubtless, the Saviour does propound the precepts with undefined generality. That we cannot, in precepts of Scripture, however, from this form of undefined generality, always infer that they are to be unreservedly acted upon in every case, we have already seen, vol. i. p. 218, 372. Here too the question, whether a really absolute universality and literal fulfilment pertain to them, must be determined, first, from *the whole Christian doctrine*, then from *the connection*

and, in fine, from *other declarations* of Scripture, especially Christ's own behaviour, and that of his disciples.

In regard to the first of these topics, it may be said as follows:—The Christian in the perfected state, is the child of his heavenly Father;^a and, consequently, *κοινωνὸς τῆς θείας φύσεως*, 2 Pet. i. 4. Goodness in him, must hence resemble that of his original, and thus his love bear the character of the love of God. The love of God, however, is always accompanied with holiness and wisdom, and being so, it stands in its relation to evil, not merely in an attitude of defence, but also of restraint and punishment, partly, according to the inward necessity of the Divine nature, partly for the good of the sinner himself, and partly for the advantage of human society. In the same way then, the love of the Christian in relation to evil must not manifest merely passive submission, except in such measure, as not to compromise the honour and holiness of God among men, in the first place, the good of the sinner in the second, and in fine, the interests of human society. On the contrary, when this is the case, even the Christian's love in relation to evil, must become restraining and punitive. Considering however, that in a community, the exercise of this restraining and punitive love cannot be conceded to every individual, inasmuch as the individual wants the power. or, by reason of excited passion, the wisdom requisite, the office of punitive love has, by divine appointment, been devolved upon the *magis-*

^a See ver. 45, and p. 145, &c.

tracy, in which those qualities, necessary for its exercise, are united, and has continued with individuals, as *e. g.* with the father of a family, only in such measure as the magistracy invests them with. Thus, viewed with reference to the whole system of Christian truth, our saying acquires the following import: “To such an extent ought ye, my disciples, to be free from the desire of revenge, as that, except where the honour of God, and the good of your injurer and the community, require the contrary, you ought, in patient self-denial, to do more than even what insolence exacts of you.”

To this restriction, the *context* is at least not opposed, for the aim of the precept is not to limit the *punishment* of the wicked, but the *desire of vengeance* in Christ's disciples. Nay, that the restriction much rather emanates from the spirit of Christianity, will be established by other Biblical declarations. Here we have chiefly to consider the kind of way in which the Apostle Paul expresses himself in the particular passages, where he delivers admonitions referring to the commandments of Christ. At I Cor. vi. 7, he does not call it a *παράπτωμα* of the Corinthian Church, that they had gone to law with one another, but a *ἥττημα*. Διὰ τί, says he, οὐχὶ μᾶλλον ἀδικεῖσθε . . . ἀλλὰ ὑμεῖς ἀδικεῖτε . . . καὶ ταῦτα ἀδελφούς. Here the precept of Christ appears, in that less harsh form in which every reader of sound sense takes it up at the first approach, with an οὐχὶ μᾶλλον. With this we have to conjoin the well known dict. prob. in Paul and Peter respecting the magistracy: Θεοῦ διάκονός ἐστιν, ἔκδικος εἰς ὁργὴν τῷ τὸ κακὸν πράσσοντι; and more.

over, the passages where Jesus permits his followers to withdraw from persecution by *flight*.

As regards *Christ's own behaviour*, and that of the Apostles, we have, John xviii. 23, the example, that when he was smitten upon the cheek, he does not literally fulfil the precept; but, on the contrary, asks of him who did the violence, "If I have spoken well, why smitest thou me?" Paul, too, every where acts in such a way, as to recognize the punitive office of the magistrate, and when exposed to injustice, in place of suffering patiently, appeals to them, Acts xvi. 35—40; xxii. 23—29; xxv. 9, 10, 11. When the high-priest gave order to smite him on the mouth, he answers with a curse, Acts xxiii. 2—4; and on being reasoned with, he regrets not the curse, but that he had unwittingly cursed the *high-priest*, i. e. *the magistracy*.

We now direct our attention to particulars.

V. 38. With respect to the elipses in the Old Testament words, we have not to supply *τινέτω*,^a but from the immediately preceding context in the Old Testament, *ὁώσεις*. The first words of the laws only are quoted. In the same manner, the Roman Jurists quote law-titles, by the introductory words.

V. 39. The first proposition *μὴ ἀντιστήναι τῷ πονηροῦ*, expresses the general antithesis to the carnal construction put upon the Old Testament commandment. *Ἀντίστημι* denotes contradictoriness in *word* (Luke xxi. 15. Acts vi. 10), as in *deed*. It is equivalent to

^a Abresch, anim. ad Aesch. II. 216, on the passage in Æschylus Choephoreæ, ver. 307. where the *jus talionis* is delivered as a *τριγύρων μῦθος*.

ἀνταίσειν (with which Justin M., in citing our text, exchanges it) and ἀντιτάσσεσθαι, Rom. xiii. 2. Jas. v. 6. in which last passage mention is made of the δίκαιος who fulfils the precept of the Lord. Compare upon ἀντιτάσσεσθαι in that passage and generally, Tittman de Synom. l. II. 1832. s. 9. Whosoever would wish to fulfil the command quite literally, ought not, even *in words*, to correct evil. How we are to interpret τῷ πονηρῷ is a disputed point. Erasmus Schmidt, with whom Elsner is not averse to agree, took it as the ablative, and as denoting the sort and manner of the resistance, like ἐν τῷ ἀγαθῷ, Rom. xii. 21. But to say nothing of other reasons, we would here, just as in the passage of the Epistle to the Romans, expect the antithesis of ἀντιστῆναι ἐν τῷ ἀγαθῷ. It is incorrectly stated by these two authors, by Wolf and others, that Chrysostom has taken the same view of the words; but this Father rather explains πονηρῷ of the *Devil*, not indeed in the same sense as at Jas. iv. 7, but in so far as the Devil employs the adversary as his instrument.^a The main question is, whether the word ought to be considered as neuter in the sense of injuria, which is done by Augustine, Calvin, Castellio, Chemnitz and Wolf, or as masculine, and so equivalent to ἀδικοῦντι, which the LXX., Ex. ii. 13, give as the translation ψυγῆ. This view, embraced by a majority of interpreters, has been, of late, defended by Fritzsche, upon the

^a Chrysostomus: οὐκ εἶπε, μὴ ἀντιστῆναι τῷ ἀδελφῷ, ἀλλὰ τῷ πονηρῷ, δεικνύς ὅτι ἐκείνου κινουῦντος ταῦτα τολμᾶται, καὶ ταύτη τὸ πολὺ τῆς ἀγωγῆς τῆς πρὸς τὸν πεποιηκότα χαλῶν καὶ ὑποτεμνόμενος τῷ τὴν αἰτίαν ἐφ' ἕτερον μεταθεῖναι.

ground that ἀλλ' ὅστις is immediately annexed, and by Olshausen, who says: (so likewise Hackspan on the passage), “ We cannot well take πονηρόν here as neuter, for to resist evil per se, is, in every case, our duty. Evil is, however, considered as operative in some individual, in whom there is, at the same time, susceptibility for good.” The former reason does not oblige us to adopt this view, inasmuch as it might be said in Greek, as well as English, “ Resist not the power, but if any one, &c.” And still less is the other ground tenable, for πονηρόν does here certainly designate wickedness, in as far as it *outwardly* assails me, and consequently, *evil*. If we consider this first clause as a general principle, which is afterwards individualized by examples, we shall also be inclined to view τῷ πονηρῷ as neuter, for only if resistance to *evil* in general be the subject, can ver. 42 be well included. Should it be insisted upon, however, to take it as masculine, then must we do, what certainly can be less approved of, refer μὴ ἀντιστῆναι τῷ πονηρῷ solely to the first example ἀλλ' ὅστις κτλ. Πραπίζειν has been falsely rendered by Beza, according to its etymology, bacillis caedere, but a stick is not used to strike upon the cheek. We find the proper translation already in the Vulgate. A stroke upon the cheek is a mark of peculiar contempt, Seneca de Constant. c. 4: Sic invenias servum, qui flagellis quam colaphis caedi malit. In just the same way as καταπτύειν, did κολαφίζειν afterwards become a proverbial designation of great ignominy, Is. l. 6. Lament. iii. 30. 2 Cor. xi. 20. In Latin it was regarded as the utmost degree of contumelia,—os praeberere, or offerre contumeliis. We

have examples in Clericus upon the text, and in Gro-novius' Adnot. on Grotius, De jure belli ac pacis, l. I. c. II. § 7, 8. Why is the *right* cheek specified, al-though, when we strike, it is upon the *left*? Mal-donatus correctly answers: Non *caedendi* consuetu-dinem sed *loquendi*, secutus est, it being always the custom to mention the *right* first. In Hebrew, we have uniformly ימינה first, and not till after it, הימנית. Augustine and Beza explain the matter otherwise. On τὴν ἄλλην interpreters repeat the ob-servation, that, contrary to pure Greek, it stands in place of ἕτερος, according to the rule of grammarians: ἕτερος ἐπὶ οὐοῦ, ἄλλος ἐπὶ ποσλ.ῶν. The distinction, however, was already overlooked, even among the classics. See Sallier and Oudendorp Thomas M. s. v. ἕτερος.

V. 40. Here there exists a doubt as to whether we have to conceive a judicial, or an extrajudicial dis-pute. The first is the common view, according to which the Vulgate translates, Qui vult tecum in judi-cio contendere, and Chrysostom explains, ἐὰν εἰς δικαστήριον ἔλκη καὶ πράγματά σοι παρέχη; so Erasmus, Calvin, Michaelis and Paulus. The latter of the two views again, we find in Beza, Grotius, Wolf and Kuin-nöl. We can draw no decision from the words them-selves; Κρίεσθαι in the middle, with the dative of di-rection,^a or even with πρός, denoting both a judicial and an extrajudicial controversy, Isa. l. 8. Job ix. 3. Judg. xxi. 22. Jer. ii. 9. Before determin-ing which of the two is here meant, let us take in-

^a Matthäi Gr. Gram. § 404.

to view the relation betwixt the pieces of clothing. There is here the same sort of discrepance between Matthew and Luke, as that with respect to the grapes and the figs, Mat. vii. 16. Luke vi. 44. For the precept is to be found, Luke vi. 29, in the following form : ἀπὸ τοῦ ἄζροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης. Χιτῶν, in the Old Test. כְּתוּנָה, among the Rabbins קלון is, as is well known, the undercoat, made of linen or cotton, and which folded close to the body, (the Vulgate correctly, tunica.) Ἴμάτιον, in the Old Test. שְׂמֹלֶת, and among the Rabbins טלית (the Vulgate, pallium), was the cloak worn outmost. It hung loose around the body, and was made of various stuffs, according to the fortune of the wearer. Accordingly, the position of the words in Luke speak decisively for a *violent* seizure. He who means to rob another, naturally tears off, in the first place, his outer-garment. And with this the verb ἀρῆεν also agrees, which signifies a *forcible* taking away. On the other hand, in the passage before us, although not the use of λαμβάνειν, which does not, as is maintained by Dr. Fritzsche, merely correspond with sumere, but also denotes a carrying off by force, still the relation in which the χιτῶν stands towards the ἱμάτιον, shews, that it cannot be a violent carrying off which is spoken of, and that the only possible question is, whether the κρίνεσθαι be *judicial* or *extrajudicial*. The ἱμάτιον, even on account of its size, was the more valuable piece of raiment, Mark xiii. 16, with which we may compare the saying, Tr. Bava Meziah: “ When one gives a penny to a poor man to buy a קלון, let him not buy a טלית.” We have

to add, that the poor Eastern makes his cloak serve also for bed-cover, on which account, Moses gave the humane law, that the creditor should not keep it in pledge over night, Ex. xxii. 25. We may then either conceive to ourselves, that here some debtor is intended, whom the creditor sues before a court for his tunic, not having a title to the cloak. See Michaelis on this passage, and Jahn's *Bibl. Archæologie*, I. 2, s. 78; or that a malicious person out of court, on some plea or other, makes a claim for the tunic. In the former case, Christ's counsel would resemble the saying, v. 25, and recal the Latin proverb: *Qui de ovo tibi litem intendit, da et gallinam*. We prefer the latter supposition, however, partly because in general it fits better into the connection, where arbitrary violence is spoken of, partly because, when we translate τῷ θέλοντί σοι κριθῆναι, "if any man will go to law with thee," the antithesis which we require and expect, is, "let him have, ere this be done;" or "let him have, without a lawsuit..." We do not then, moreover, need to consider, τῷ θέλοντί with *Kuinöl*, as redundant. The meaning is, "If any man shall endeavour to pick a quarrel with thee, in order to possess thy coat, let him, *before it comes to a quarrel*, have thy mantle also."

V. 41. Ἀγγαξέειν is well known to be a Persian word, of whose signification the modern language affords no trace, except in the verb انكاشتن, *to write, paint*, and in the substantive انكاره, *angare, something written, specifically an account-book*. This

is Lorsbach's derivation; those of Reland, Castellus and Jahn merit no attention. It has not, however, satisfied our more modern lexicographers, who accordingly have adopted the old derivation from the Semitical root **אגר**, *mercede conduxit*, or have even had recourse, like Eichhorn, to a root from the Ethiopic. See Winer in the edition of Simonis, and Gesenius in the smaller Latin dictionary, s. v. **אגרת**. In the Thesaurus, Gesenius had inclined still more to the view of Lorsbach, but here he has again relinquished it. In the former work, he proposes to consider the Talmudic **אגריא**, as a quadrilittera from **אגר**, and in this way to derive also **אגרת**, whose dagesch points to the assimilated **נ**, from a quadr. of **אגר**. But how could this excellent scholar fall upon such a thought, when every thing conspires to shew that the Rabbinical is just the Persic word? If even, in the Greek and Latin, it has become decidedly naturalized, for in the later days of the latter language, we have *angariare, to oblige to perform soccage*, (See Du Cange, Gloss. Lat. Med. s. h. v.) how should not the Jews who lived in Persia have known the word? How can it have happened that the word **אגרת** first appears in the *later* Hebrew, and that **נ** should have been the particular letter chosen for the formation of a quadrilittera? The supposition is to be wholly rejected. If the word must be traced to a Semitic root, it would be better to say with Winer, that it was connected with such a root, even in the Persic. There can be no doubt, that the derivation from **انگاشتن**, *to write*, is still the most

probable. Originally, the ἄγγαροι were *bearers of dispatches*,^a why might they not be called *the dispatch*, and that is انكارة? The word is of very frequent occurrence in the Talmud, used primarily, of all compulsory labours performed *in the service of the state*, and afterwards, of compulsory labour of any sort,^b so that in Rabbinical works, באנגריא, *by force*, is directly opposed to בשמחה. In the other N. Test. passage, where it appears, Mat. xxvii. 32, the special reference *to state service* is to be retained; so likewise have we here to suppose some official *requisition*, to serve as guide, messenger or porter.

V. 42. Here the remark presented itself most irresistibly, that Christ could not have required the observance of the commandment under all circumstances, not even when the giving is restricted to alms. But any one who holds stiffly by the letter, may put a wider construction upon the *giving*, and draw the conclusion, that I must never refuse any request whatsoever. The Carpocratians defended the gratification of lust, by saying, if the inclination *asks*, we are

^a Herodotus, VIII. 98. Xenoph. Cyrop. VIII. 6, 17. Suidas: οἱ ἐκ διαδοχῆς γραμματοφόροι.

^b Just so Suidas: ἄγγαρεία ἢ δημοσία καὶ ἀναγκαία δουλεία, and previously ἄγγαρείαν ἀνάγκην ἀκούσιον λέγομεν καὶ ἐκ βίας γινομένην ὑπηρεσίαν. Even the ἐπισταθμία, or *quartering*, was included in the ἄγγαρεία. See Suidas, s. v. ἀνεπιστάθμευτος. The same author moreover, under the article ἄγγαροι, says what, so far as I am aware, none has drawn attention to, that the Persians also call them Ἀστάνδαι. That is posts, from

استاندرن astanden, *to establish*.

bound to *give* to it. In order to justify giving to *every one*, and under *all* circumstances, Jerome restricts the matter of the gift, making it to be merely the spiritual gift of salvation which is spoken of. (Even that ought not, however, to be given to all, see c. vii. 6.) He says: Si de eleemosyna tantum dictum intelligamus, in plerisque pauperibus hoc stare non potest, *sed et divites, si semper dederint, semper dare non poterunt.* There can be no doubt, that our Saviour had beneficence of a temporal kind chiefly in his eye, as even the *lending* which immediately follows, demonstrates. Even such beneficence, however, must not, under all circumstances, be vouchsafed. The New Testament rather lays down certain laws for generosity, which limit the generality of the precept, 2 Cor. viii. 12. Gal. vi. 10. 1 Tim. v. 8. Ἀποστρέφασθαι τινά, is used even among the classics,^a for an angry turning away from any one, particularly in the LXX. as translation of מן ריתסה, מן ישיה. Kindred passages are to be found, Deut. xv. 7. ἐὰν δὲ γένηται ἐν σοὶ ἐνδεής ἐκ τῶν ἀδελφῶν σου ... οὐκ ἀποστρέξεις (Vulg. ἀποστρέψεις, ex conj. Salm. ἀποστέξεις) τὴν καρδίαν σου, Sirach iv. 5: ἀπὸ δεομένου μὴ ἀποστρέψῃς ὀφθαλμὸν, καὶ μὴ ὄψῃς τόπον ἀνδρώπων καταρῆσασθαι σε.

Passing to the history of the exposition of these words, we meet in the infancy of Christianity, just as was the case with the oath, only not quite so extensive, nor quite so strict, with the absolute and literal construction. We say not so strict, for an absolute general observance would, in this instance, have led not

^a Sophocles, Œd. Col. v. 1236.

merely to absurdities, but, as at v. 42, even to *crimes*. Many inferred from the passage solely the unlawfulness of war, others that of capital punishments, as of the punitive function of the magistrate in general. There were some who imagined it forbade the most necessary self-defence, or at least looked upon unreserved forbearance from self-defence, as a higher stage of Christianity.^a See G. Arnold *Abbildung der ersten Christen*. B. 5. c. 5. Neander's *Denkwürdig*. I. 378, but especially Chancellor Pfaff's *De ecclesia sanguinem non sitiente*, Tub. 1740. As in that of the oath, so likewise in this instance, did the mystical Essenes lead the way, of whom Philo tells us that they would not manufacture weapons of war. *Quod probus liber*, ed. Fr. p. 877. So too some philosophers; Compare Grotius. The heathen, on their part, made these maxims of the Christians, a ground of mockery and reproach. Thus Celsus, Origen cont. Cels. l. vii. c. 3, assails with derision the saying of v. 39, and the refusal of military service by the Christian, l. viii. c. 6, where Origen returns him such an ad-

^a Some admirable observations of Isidorus Pelusiota upon this section—likewise quoted by Beza with the complaint: *Quae cuinam hodie persuaserimus!*—are to be found in his epistles, l. iii. 126, l. ii. 169, l. iv. 175. Basil, *De legendis libris Gentil.* c. 5, relates, as a pendant to v. 39, the anecdote of Socrates, who took with patience a wound in the face from the blow of a drunkard, and, according to the practice of placing under statues the name of the artist, put over it, done by *such a one!* Doubtless! If it was *love* to the ruffian, the desire of bringing him, by salutary shame, to a sense of his guilt, and if scorn and sarcasm had no share in the matter, then it may be taken for a pendant.

mirable answer. The scruple of the noble heathen Volusianus is communicated in the letter of Marcellinus to Augustine, Ep. 136. (in other editions, ep. 6), *Tum deinde*, (it is objected by the Gentiles), *quod ejus praedicatio atque doctrina reipublicae moribus nulla ex parte conveniat*. In Persia too, the informers against the Christians raised the objection, that by their religion, war of every kind is forbidden.^a In the self same way, the Jews found fault with the precepts before us, and very justly remarked that the conduct of Jesus, John xviii. 22, and of Paul, Acts xxiii. 3, stands in contradiction to them. See the polemical work *חזוק אמונה* in Wagenseil, *Sota*, s. 822. On the other hand, the Jew in the book of Cosri, admonishes the king of the Chasars, not to let the poverty of the Jews deter him from embracing their religion, seeing that the Christians, although professing such humiliating precepts, had yet attained so high a degree of importance among the nations.^b The English Deists, moreover, and especially Mandeville, in his *Fable of the Bees*, laugh at the impracticability and fanaticism of these precepts; while, again, the Anti-Jewish Gnostics, particularly the Manichees, found upon the contrariety which is here alleged, their tenet, that the Gospel could not be derived from the same God with the Jewish law, a tenet which, among the Fathers of the Church, was chiefly controverted by Augustine, in reference to the passages before us, cont. *Faust. Man.* l. XXII.

^a Assemani *Acta Martyr.* I. 181.

^b *Liber Cosri ed. Buxt.* p. 1. § 113.

c. 76. Similar views are also to be met with among several of the sects which separate from the Romish church; and if they have been broached less frequently on the subject of war than on that of the oath, this has no other ground, except that the desire of self-preservation involuntarily restricted the over-rigid interpretation. The Romish church laid down the literal and absolute fulfilment of these precepts as a *consilium*, but conceded to the great bulk of mankind the free use of self-defence, of process by law and war. This is another of the points on which Erasmus wavered, see the Annot. in h. l. and Luke iii. 22. War is, by the singular and paradoxical Cornelius Agrippa, declared to be unlawful, *De vanit. scient.* c. 79. The Reformers, free from a partial cleaving to this one passage, proceeded upon a comprehensive view of the Scripture system, and, supported by a sound historical knowledge of the world, arrived at the true way of viewing these commandments of Christ. The Anabaptists, on the contrary, denounced the military profession and the office of magistrate, which, in regard to the former, was also done by the later and purer Menonite Baptists, and the followers of Schwenkfeld. With them the Socinians agreed, at least so far as to prohibit the private Christian from having recourse for succour to the law, and as to declare war to be unlawful. But these principles have been most boldly asserted since the commencement of the 17th century by the Quakers, and have survived down to the present modern days, in which a community professing them subsists as a marvel of times that are passed away.

Such rigid views, however, were far less general among the first Christians, with respect to military service, than with respect to the oath. Even in the writings of Justin Martyr, the most ancient witness to the principles of early Christianity, we find a milder exposition of the sayings under review. In the Apolog. I. c. 16, where they are quoted, he merely notices generally how, in these words, the Lord has recommended his followers to triumph over the world, by the ὑπομονή and πραύτης; and in the same way did most of the Fathers expound the sayings with the temperamentum of the οὐχὶ μάλλον, given I Cor. vi. 7, by St. Paul. But nothing can compare with what Augustine says upon this passage, both in the exposition of the Sermon on the Mount, in the Epist. 138, ad Marcellinum, and in De mendacio, c. 27. His chief thought is as follows: *Ista præcepta magis ad præparationem cordis, quæ intus est, pertinere, quam ad opus, quod in aperto fit, ut teneatur in secreto animi patientia cum benevolentia, in manifesto autem id fiat, quod eis videtur prodesse posse, quibus bene velle debemus, hinc liquido ostenditur, quod ipse dominus Iesus. . . .* Here follows a reference to John xviii. 23. Compare also Hilary. The principles which the Church general has laid down on the subject of war, self-defence and the power of magistrates, were asserted and defended by all the Reformers, and, as was the natural consequence at a time when energies of an impure were developed along with those of a better character, more particularly those relating to the magistrate's right of punishment. Besides what he says in expounding this passage,

compare Luther's treatises on the duties of magistrates and of subjects in the 10th vol. of Walch's edit., and the list there given of passages from his works, treating of the magistracy. See also, p. 572 of the same vol. the admirable dissertation : *Scruple as to whether soldiers can be in a state of salvation*, and p. 622, *On self-defence in puncto religionis*. With these we have also to compare Melancthon in the *locus de Magistratu* ; and Calvin, *Instit. l. IV. c. 20, De politica administratione*. From an after period, we cite, as well worthy of perusal, Grotius' exposition in his book, *De jure belli et pacis*, l. II. c. 7, and Episcopius' exegetical dissertation : *Tractatus brevis de Magistratu*, in the *Opp. I. p. 71*, but, above all, the profound and truly theological dissertation on war, magistracy, &c. in Gerhard's *Loci*, Tom XIV.

As to the manner of expounding these sayings, particularly v. 39, Luther draws the distinction between what is incumbent upon the Christian, as Christian, in which capacity he is bound to suffer every thing with patience, and to turn the other cheek to him who has smitten the one, and what is incumbent upon the Christian, as magistrate, or the subject of magistracy, in which he holds it as a commission from God, to ward off evil, and protect from violence himself and those who belong to him. Although the good man here and elsewhere does not express himself upon the subject with sufficient clearness, he still always means the right thing. It may be said, to wit, that in so far as the Christian is only a Christian, he must bear all things patiently ; but in so far as every man on earth is steward of the glory and of the property of God, he must defend himself. Calvin on this passage, as in regard to the

oath, says, that we must look to the *design* of Christ. He spoke merely against revenge, and consequently whenever it can be done without revenge, evil may be checked by resistance. So likewise Bucer. Zwingli treats the expressions as hyperbolical, which was previously done by Erasmus, and afterwards by many more, e. g. Piscator, Pellicanus, Flacius, Gerh. Voss. Instit. Orat. l. IV. c. 9. In this Glassius acquiesces, when he does, what many followed him in doing, subjects the passages to the rule: *Negativum adverbium quandoque pro comparativa particula ponitur*. In the present day, several, as Kuinöl and Seiler, declare the forms to be proverbial; others, as Rosenmüller and Bahrtdt, supply a *rather*. Others still, with Paulus, will have it to be a *prudential rule*, calculated for a time of negligent administration of justice. Fritzsche believes, that here, as at v. 29, the *asperitas severi morum magistri* requires a quite literal construction. Among moderns, none, in my judgment, has spoken so well upon the subject, as K. Ludw. Nitzsch, *De judicandis morum præceptis, &c.* p. 157. He shews justly, that, in the first place, it is no local precept, and then, that still less is it a prudential maxim; but at the same time, that the Saviour could not possibly, either in public or private life, have required in every case a literal fulfilment, and at last decides to the effect, that it is the disposition only of the Christian which is meant to be delineated, that for this purpose our Saviour selects striking examples by which that is best disclosed; Consequently that it is to mistake Christ's design, when the expositor stops short at the *facta*, and maintains these per se. Still more fully, from

the spirit of the gospel, does Olshausen, the most recent commentator, expound the words; but the form in which he delivers his exposition is as unsatisfactory in the present instance, as it is in that of the oath. Here, too, he maintains that the order was meant for the βασιλεία, and not for the Christian's connection with the world. Even Dr. Paulus, however, who, on the subject of the oath, seemed not a little to go hand in hand with Olshausen, remarks, that in this case it is clear, that it is not the relation of Christians to each other, but their relation to the world, which is spoken of. Persons belonging to the βασιλεία perpetrate no act of violence. Hence, too, we find Olshausen afterwards speaks only of the literal fulfilment of the precept towards those who are *susceptible* of evangelical sentiments. Obviously, however, no one capable of committing such violence as is here described, can be ranked among the υἱοὶ τῆς βασιλείας, and so the formula has no application whatever. We deem it enough to say, that "Christ, with indefinite generality, declares in what way the Christian has to fulfil the divine law, when he happens to be subjected to violence. The application of the precept, however, is in many ways conditionate upon a regard to God's glory, the good of the injurer and the interests of the community."

V. 43, 44. The preceding sayings had expressed negatively the duty of Christ's disciple with regard to violence. The Saviour now gives its πλήρωσις to the commandment, Lev. xix. 18, and at the same time states what is the positive duty of the Christian under violence and injury. Augustine: Sine ista dilectione

... ea, quæ superius dicta sunt, implere quis potest ! In the glow of inspiration, Chrysostom thus traces the progress of thought : *Εἶδες ὅσους ἀνέβη βαδμοῦς, καὶ πῶς εἰς αὐτὴν ἡμᾶς τὴν κορυφὴν ἔστησε τῆς ἀρετῆς ; σκόπει δὲ ἄνωθεν ἀριθμῶν· πρῶτός ἐστι βαδμὸς, μὴ ἄρχειν ἀδικίας· δεύτερος, μετὰ τὸ ἄρξασθαι, τὸν ἀδικοῦντα τοῖς ἴσοις μὴ ἀμύνεσθαι τρίτος, μὴ δρᾶσαι τὸν ἐπηρεάζοντα ταῦτα ἃ ἔπαθεν, ἀλλ' ἠσυχάσαι· τέταρτος, τὸ καὶ παρασχεῖν ἑαυτὸν εἰς τὸ παθεῖν κακῶς· πέμπτος, τὸ καὶ πλεόν παρασχεῖν, ἢ ἐκεῖνος βούλεται ὁ ποιήσας· ἕκτος, τὸ μὴ μισῆσαι τὸν ταῦτα ἐργαζόμενον ἑβδομος, τὸ καὶ ἀγαπήσαι ὄγδοος, τὸ καὶ εὐεργετῆσαι ἔννατος, τὸ καὶ Θεὸν ὑπὲρ αὐτοῦ παρακαλεῖν· εἶδες ὕψος φιλοσοφίας ;^a*

We have to observe, that this precept also of our master has its restrictions, which results, as in the former case, 1. from the whole system of Christian truth ; 2. from the intention of the Saviour ; 3. from other declarations of Scripture. On the first of these heads we proceed, as at p. 44, upon the fact, that the regenerated Christian resembles his heavenly Father. Indeed, we find that this very beneficent love towards those who do us evil, is here,

^a Do you observe the scale he has ascended, and how he has placed us upon the pinnacle of virtue ? Contemplate the enumeration from the beginning. The first grade is, not to begin injuring ; the second, after injury has been done, not to retaliate like for like upon the injurer ; the third, not to inflict the same on the offender that one has suffered, but to be quiet ; the fourth, to yield ourself to suffer evil ; the fifth, to yield more than he who did the evil wishes ; the sixth, not to hate him who did such things ; the seventh, even to love him ; the eighth, to do him good ; the ninth, to pray to God for him. Do you mark the summit of philosophy ?

in v. 45, brought forward as a feature of similarity to our Father in heaven. If then, we would wish to know the nature of the love of the Christian for his enemies, we have but to contemplate the nature of the *love of God* for his. Now, doubtless, God's love reaches to every one of his creatures, for, as it is said, Wisdom xi. 25, "He hateth nothing that he hath made." At the same time, co-existing with this love, there is the divine $\delta\sigma\gamma\acute{\eta}$, which, as we read Rom. i. 18, extends to all unrighteousness; and thus also, on the part of the Christian, there exists, along with love to his enemies, a hatred of the unrighteousness which is in them, and the manifestation of the former sentiment is restricted by the necessary manifestation of anger. We must not then forget, that the very God, who makes the sweet light of his sun to rise even upon the wicked, torments them, on the other hand, by the sting of conscience within, and that it is one and the same law, which causes the clouds of heaven to drop down blessing upon the fields of the unrighteous, and which, at the same time, has indissolubly united in their hearts, with alienation from himself, the want of true happiness; Yea, that that very God who reveals even towards him that is ungodly, the riches of his goodness, has declared, Rom. ii. 5. that, by despising it, he is heaping up for himself a treasure of wrath. We have previously said, that along with the love of God to the sinner, there exists also the $\delta\sigma\gamma\acute{\eta}$. Viewing this more profoundly, we say that, as the holiness of God, which, in its opposition to evil, becomes wrath, never but reposes in his love, so does his love also repose in his holiness or wrath.

Hence, at p. 44, we could justly express ourselves to the effect, that the resistance which God makes to evil, and the punishment he inflicts upon it, emanate from love, *i. e.* a holy love. And for the same reason, in the case before us, we must also say, that the holy love of the Christian towards the man that is evil may, according to circumstances, manifest itself in the ὀργή as well as in the ἀγάπη, no less in the καταξῆσθαι than in the εὐλογεῖν, no less by the μισεῖν than by the καλῶς ποιεῖν, no less by the τιμωρεῖν than by the προσεύχεσθαι. This we shall forthwith evince by other passages of Scripture, from the example of Christ and his Apostles. It is in consequence of the fact, that the present age is wont far too much to conceive of love as disunited from holiness, that sayings of the Saviour like the one before us, have been so partially understood, and that men can conceive from the mouth of Christ himself no other sort of expressions towards his and God's enemies, them who hate God and him, than those of friendship and benediction. True it is, that, even upon the cross, the expiring Saviour prayed, "Father, forgive them;" and that, to the disciples who would have commanded fire to come down from heaven, he said, "Ye know not what manner of spirit ye are of." But the same Saviour has also declared in his prayer, John xvii. 9, "I pray not for the world;" and called to hypocrites, Matt. xxiii. 33, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" He has said, Matt. xviii. 6, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were

drowned in the depth of the sea ;” and Matt. xxv. 41, “ Then shall he say unto them on the left hand, Depart from me ye cursed, into everlasting fire.” Paul too, who, in compliance with his master’s precept, 1 Cor. iv. 12, says, “ Being reviled we bless, being persecuted we suffer it, being defamed we entreat,” proclaims, Gal. i. 8, “ Though an angel from heaven preach any other gospel to you, let him be accursed,” and Acts xxiii. 3, calls out to the High Priest, “ God shall smite thee, thou whited wall.” At 1 Cor. v. 5, too, he delivers the transgressor unto Satan, for the destruction of the flesh, that the spirit may be saved, and says, 2 Tim. iv. 14, of Alexander the copper-smith, “ He did me much evil, the Lord reward him according to his works.” In fine, John, in his first Epist. c. v. 16, declares, “ There is a sin unto death, I do not say that he shall pray for it ;” and 2 Epist. 10, “ If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds.”

When Christ was misrepresented, assaulted and scorned, he by no means replies with benedictions, but rather sometimes with sharp invectives, Matt. xvi. 3, 4. John viii. 44. Matt. x. 33 ; xi. 20 ; xii. 34. Neither does he, at all require of his disciples, that to those by whom they were hated and rejected, they should proceed just as if it had been otherwise, to offer the blessing of the gospel, (which is, however, the highest species of the *καλῶς ποιεῖν*.) See Matt. x. 14 ; vii. 6. For these reasons, accordingly, we must also understand the precepts of Christ in the passage before us, with the restriction borrowed from the analog. *fidei*, viz. that

the love of enemies ought to be manifested in the way here prescribed by Christ, in all cases, except where the circumstance of its being a *holy* love, makes some other manifestation of it requisite. This restriction, it must also be added, does not contravene *the intention* of Christ in the passage. He wished to enlarge the measure of love, of which the Scribes formed so narrow a conception; a *holy* love on the part of the Christian still continues to be love, even when it discloses itself in punishment.^a

The added clause *καὶ μισήσεις τὸν ἐχθρόν σου*, is not to be found in the Old Testament. It is an additamentum of the doctors of the law. Here also then, the Saviour takes an attitude of opposition to the carnal construction of the Old Testament precept.

The first thing incumbent upon us, is to investigate the original sense of the Mosaic precept, there being different views taken of it. Much depends upon who it was whom the law-giver understood by the *ὁ πλησίον*, *הרע*. According to the carnal Jewish view, as is shewn by the additamentum and the opposition of Christ, the word meant *a friend*. That this is a false construction put upon it is easily shewn. True *רע*, like *אהב*, may denote *friend*, Prov. xvii. 17. But in the laws of Moses, it is used differently, *e. g.* Ex. xviii. 16, of the man who has a law-suit with

^a The most profound remarks that perhaps were ever made upon the nature of *punishment*, and especially upon the identity of grace and of justice, as contained in it. are to be found in the Essay upon Penal Jurisprudence by Göschel, in the Zerstreuten Blättern aus den Hand-und Hulf-acten eines Juristen, Erfurt, 1832. 1ster Th.

another, nay, Deut. xxii. 26, even of the man whom one designs to murder. Everywhere, in the prohibition against bearing false witness, coveting property not our own, Ex. xx. 16, 17, it is the term employed; and, in point of fact, did it here refer solely to our friends, the legislation would be almost superfluous. In all these instances, רע is equivalent to ἑταῖρος. It is, however, a proper subject of inquiry, whether, in the Mosaic legislation, and so likewise in our passage, this ἑταῖρος means only a compatriot, an *Israelite*, or whether it means a fellow-man in general, and so includes the Gentile. Now, doubtless, it has been understood, not merely by carnal Jewish interpreters, but even by Jews, such as Philo and Maimonides, in the former sense. They explain it שהו רע בתורה, Compare Münster Fagius on the Old Testament passages in the Crit. sacr. Accordingly, it is also explained in the same way by Socinus, Drusius and Grotius, in recent times by Bretschneider, Fritzsche and Meyer, and especially by Hüpeden in his Dissert. de amore inimicorum, Gott. 1817, § 1. That this exposition is the right one, appears on a comparison of several passages of the law, where the legislation is expressly addressed to the עם, *e. g.* Ex. xxii. 24, 27, and such is precisely the case with respect to the passages before us, where, Lev. xix. 16, בעמך, was used, and v. 18, את-בני עמך. In the same way too, do אה and עמית, two words which in the laws, are interchanged with רע, refer also to Jewish fellow-countrymen. This is particularly obvious in Tob. iv. 13, where it is first said: Καὶ νῦν παιδίον ἀγάπα τοὺς ἀδελφούς σου, and forthwith in explanation: τῶν υἱῶν καὶ.

θυγατέρων τοῦ λαοῦ σου. In Greek likewise, as is well known, ἀδελφός is used to denote the tie of having one common country. It serves to corroborate this explanation in regard to the passage before us, that Lev. xix. 33, 34, the same thing is again repeated by God, with respect to the כְּאֶזְרָח מִכֶּם יִהְיֶה לָכֶם : גֵּרִים כַּמֹּךְ הֵגֵר אֶתְכֶם וְאַהֲבַת לֹו כַּמֹּךְ, with which the feeling words, Ex. xxiii. 9, (Deut. x. 18.) may be compared. It is true, that these very sayings may also be quoted to prove, on the other side, that, supposing the command in question does in fact refer to Israel alone, still the same degree of love was likewise required to be shewn towards the Gentiles. In recent times, this argument has been drawn from the present passage, particularly by J. D. Michaelis, in his *Anm. zum N. Test.* and by Stier, *Andeutungen zum. gl. Schriftverständnis.* 1. s. 216, (Those of a former period merely urge against the Socinians, that גֵּר signifies ἑτεροσ, Hackspan *Notae phil.* 1. 448), and in like manner, by such theologians, as in other respects sought to disparage the morality of the Old Testament, *e. g.* Bauer *Bibl. Moral des A. T.* 1. 105. On the other hand, it must not be overlooked, that the גֵּר and תּוֹשֵׁב, cannot be considered as directly signifying a Gentile. The LXX. translates, προσήλυτος, and with this idea, that of embracing the Hebrew religion and manners is so entirely coincident, that προσήλυτος afterwards received the signification of a convert to a religion. The Syrian translator renders “who is converted to me.” At the period when Israel possessed full sway, so far, according to the account of Maimonides, *Constitut. de cultu peregrino*

c. 10, from a Gentile sojourning among the Israelites, even a temporary residence in the country, for purposes of trade, was not allowed him; and this author, *Constit. de regibus*, c. 8, affirms, "Any Gentile who had not embraced the seven precepts of Noah was slain when he dwelt among us." If this, then, was actually the case in ancient times, and if the גרים belonged to the קהל יהוה (Deut. xxiii. 9.), it would appear that the Mosaic precept was designed for the Israelitish nation. This is the conclusion of Hüpeden, in the *Dissert.* which we alluded to above, p. 14. Here a great deal depends upon the question, firstly, whether the known distinction between the גרי צדק, who were בני ברית, and the גרי שער, already obtained in the time of Moses; and, secondly, whether, in that lawgiver, we are to understand under the general names גרים and תושבים, the former or the latter. On the first point, the Mosaic laws abundantly shew that, *in substance*, such a distinction did exist, for the גרים spoken of are such as sojourn among Israel, without being bound by all the national laws; in all probability, the name גר שער was derived from Lev. xxv. 48. With respect to the second, I know not whether it has been narrowly investigated. According to Jarchi and other Rabbins, (Compare Breithaupt's *Annot. on Jarchi's Expos. of Ex. xii. 45*), the גר is a גר צדק, while the תושב is a גר שער, an explanation likewise adopted by Buxtorf, Drusius,^a and the more ancient interpreters, but which, on the other hand, more modern lexicogra-

^a In the *Notis maj.* in the first vol. of the *Supplement to the Critici Sacri on Ex. xii. 19.*

phers, Gesenius and Winer, have renounced, without endeavouring to make any other distinction betwixt the two words, although these are always coupled by גר. Michaelis, too, is undecided whether there be a distinction at all between תושב and גר, and what it is.^a Many of the Rabbins, in several passages, take the גר to mean one who has been wholly brought over to the congregation of Israel, consequently the גר צדק, in others they do not. Thus, Aben Ezra in the Com. on Ex. xii. 19, 49,^b expressly observes, that the passage treats solely of the גר צדק, and Maimonides makes the same remark^c with respect to the laws on alms. The distinction between the two words תושב and גר, which Michaelis is inclined to draw, might be made to agree with the view of Jarchi; but, at all rates, a more comprehensive signification must be given to the גר, so as to comprise at once the proper proselyte, and the גר שער. That גר, however, embraces also the uncircumcised stranger, appears indisputably from Ex. xii. 48. And in the same way we should then have to refer the גר, Lev. xix. 33—36, not less to the more lax, than to the stricter observers of the laws of Moses; otherwise this very precept would have sanctioned the commission of every violence against the גר שער. Now, as these more lax proselytes do by no means belong to the קהל ישראל (Deut. xxiii. 9), as in after times they have been expressly denominated no more than דחסידי גוים, *pious Gentiles*, this passage

^a Mos. Recht. II. s. 339.

^b Bibl. Rabb. Bomb. T. I.

^c Constit. de Pauper. c. 1, § 9.

of the law of Moses no doubt serves to shew that that lawgiver had in general designed for the connection with the Gentiles, the precept : אהבת לו כמוך. But even granting that we could not point to these special commands of the lawgiver respecting the גרים, it would still not be allowable for us to suppose, that in their intercourse with the Heathen, he had conceded to the people a licence for the sins, which he had prohibited them to commit in their intercourse with each other. When the lawgiver ordains in the decalogue, not to kill, nor bear false witness against a neighbour, could he have permitted the opposite of all this in intercourse with Gentiles? It cannot at once be affirmed, that, in the Old Test. passage, the direct signification of רע is *compatriot*, (in Meyer's Com. we read "רע, a fellow Jew,") any more than in the decalogue, but, as it is interpreted by several Jewish expositors, "every one with whom we live in intercourse," an idea which the Rabbins express by חבר. In consequence of the strict demarcation of the nation, their intercourse was limited to two descriptions of persons, proper Jews, and such Gentiles as observed the precepts of Noah, consequently the legislation addressed none but these. When, in after times, we behold Jews coming, *in private life*, into contact with Gentiles, several examples occur of noble generosity, even towards Gentile persecutors, as for instance, 2 Kings vi. 22, that of Elisha. The application, too, made by Christ of the commandment (see Mark xii. 31), presupposes the more general signification of רע. On the other hand, that signification has no place in the passages which some have quoted, Si-

rach xiii. 15: πᾶν ζῶον ἀγαπᾷ τὸ ὁμοίον αὐτῷ, καὶ πᾶς ἄνθρωπος ἀγαπᾷ τὸν πλησίον αὐτοῦ. and Sirach xviii. 12, ἕλεος ἀνθρώπου ἐπὶ τὸν πλησίον αὐτοῦ, ἕλεος δὲ Κυρίου ἐπὶ πᾶσαν σάρκα. In the after period, when, having lost their independence, the Jews lived among the Gentiles, we find that these are by no means excluded from their sympathy and love. Of the corner of the field, which, according to the law of Moses, was to be left for the גר and the poor of Israel, a share is expressly conceded by later Jews also to the Gentile. See Maimonides, De jure paup. et peregr. c. i. § 9. In a particular bason, alms were collected for עניני עולם, “the poor of the world.” Ibid. c. ix. § 6. The same work, c. vii. § 7, expressly ordains “to feed and clothe the poor who are not Israelites, in like manner as the poor that are, for the sake of the way of salvation.”^a

Now, notwithstanding that we have obtained, as the result of our investigation, that, in the Old Test. precept, ער signifies *compatriot*, we must still reject the inference which Socinus has founded upon the circumstance. This is the passage from which, above all others, the Socinians believe they can prove, that Christ has set up in opposition to the precept of the Old Test. a new and altogether different one. For

^a On the גר, and the relation of the Israelites to the Heathen, compare Selden, Jus naturæ et Gent. l. 2, c. 3; Maimonides Const. de jure pauperis et peregrini, ed. Prideaux, Oxon. 1679, along with which the 13th and 14th chaps. of ביאור איסורי ביאה upon proselytes, is printed; Danz, Cura Hebræor. in conquir. prosel. in Meuschen; Michaelis Mos. Recht. II. § 138, 143; IV. § 184; Selig, der Jude, Th. V. s. 67; J. Gottl. Carpzov, Apparatus Antiquit. p. 39.

after having very skilfully shewn, that, where that precept is given, $\gamma\tau$ denotes the Israelite, Socinus remarks that ἐχθρός must, in virtue of the antithesis, denote one who is not an Israelite, and consequently, in enjoining the love of enemies in general, Christ enjoins something altogether new. In the first place, however, we cannot allow that the Old Test. precept is here quoted according to *that* exposition, which makes ὁ πλησίον and ὁ ἐχθρός, the Jew and the Gentile. Were it so, Christ must have said antithetically: Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπήσαι πάντας τοὺς ἀνθρώπους ὁμοίως, whereas the antithesis which he brings forward shews, that the ὁ πλησίον and ὁ ἐχθρός were understood of friend and foe in private intercourse. It is only in this way, moreover, that the precept is connected, on the one hand, with what goes before, and, on the other, with verses 45 and 46, which speak of the good and the evil of those who do and of those who do not love us. But, besides this, Socinus leaves altogether out of view, that the μισήσεις δὲ τοὺς ἐχθρούς is not to be found in the Old Test., which just evinces that the positive command of love to countrymen, by no means involved the negative command of hatred to those who were not. To be sure, the Socinian Osterode goes so far as to imagine, that these words must have been dropped from the Old Test. codex. Our Saviour's antithesis is aimed singly and solely at the construction given to the Old Test. precept, according to which ὁ πλησίον and ὁ ἐχθρός denote friends and foes in the ordinary commerce of life; and here, too, the antithesis is, at the same time, a πλῆρωσις. The carnal mind believed, that it had fully satisfied

the precept of love, by at least practising it upon one class of men ; Christ shews that it has a wider compass.

Upon the words of our Saviour that now follow, a peculiarly high importance, especially in later times, has been placed, inasmuch as those who estimate the value of the Gospel, solely by certain isolated moral precepts, point to the command of love to enemies as one which, if not exclusively, is at the least pre-eminently, peculiar to Christianity. Doubtless the spirit of a forgiving and placable love is to be found mainly within the pale of our religion ; only never ought this fairest fruit of Christian faith to have been regarded separate from its root. And what is that root ? It is just the great truth of God, out of his unmerited compassion in Christ, having been gracious to us, and a heart, which being made sensible of his mercy, is by necessary consequence filled with placability towards the brother who offends. To this source of the forgiving temper of Christ's disciple the declarations, Eph. iv. 32. Col. iii. 13, point. Compare our observations on Matt. vi. 12. It is from the same source, moreover, that Christian placability, and the love of enemies, derive their inexhaustible force of endurance, and, on the other hand, that humility, without which a forgiving disposition towards a brother has always something defective. If, however, the question merely respect a knowledge of the duty of loving enemies, great injustice has been done, in the first place, to the Old Test., when, from the sharp opposition in which the Israelite stood to the ungodly Gentile, as such, a conclusion was drawn as to the principles of

love to enemies in general. We have already seen, that even opposition to the Gentile, as Gentile, did not do away the feelings of humanity towards him as a man. And as for the relation to enemies in general, even the Mosaic law, Lev. xix. 18, declares אַתָּה לֹא תִקַּח אֶת־עֵצֶיךָ בְּבְנֵי עַמְּךָ, “Thou shalt not avenge nor bear any grudge against the children of thy people.” Compare Ex. xxiii. 4, 5. Prov. xxiv. 17, 29, and xxv. 21, 22, the same passage which St. Paul quotes, Rom. xii. 21. Job xxxi. 29. Sirach xxviii. 1. Compare the examples of Joseph, Gen. xlv. 1; of David, 1 Sam. xxiv. 7; xviii. 5; and of Elisha, 2 Kings vi. 22. With respect to the Heathen, it is certainly remarkable, that even a Socrates (Mem. 2, 3, 14; 2, 6, 35; it is different in Plato) can declare: *καὶ μὴν πλείστου γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιός εἶναι, ὅς ἂν φθάνῃ τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους εὐεργετῶν* the Stoics in particular, however, are rich in sayings upon the love of enemies. The passages from the ancients upon the subject may be found in Fischer, *Quid de officiis et amore erga inimicos Graecis et Romanis placuerit*. Hal. 1789; and Hüpeden’s far more copious treatise: *Comparatur doctrina de amore inimicorum Christiana etc.* Gott. 1817.^a

Of the words in v. 44, the *εὐλογεῖτε τοὺς καταρωμέ-*



^a How strange the love of an enemy appeared to the heathen world, and that, even at a time when many ideas had been transferred into it from Christianity, is shewn by the following passage of Julian, where he makes a vaunt with the thought he has borrowed from Christianity, *Fragm. ed Spanh. p. 290: φαίνν δ' ἂν, εἰ καὶ παράδοξον εἰπεῖν, ὅτι καὶ τοῖς πολυμίαις ἰσθῆτος καὶ τροφῆς ὄσιον ἂν εἴη μεταδιδόναι.*

νους ὑμῶν, and the καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμῶν, which are wanting in several Fathers, and in a few manuscripts and translations, have been pronounced by Griesbach, an addition made from Luke vi. 27, 28, and are removed by Lachman from the text. (So also Zegerus, while Erasmus thinks they may perhaps have been written on the margin from Rom. xii.) The external evidences for this supposition do not sufficiently preponderate, and internal reasons make it improbable. For we find both that, in Luke, the two clauses stand in the reverse order, and also that, as we read them in Matthew, the thought is admirable. (In the other Evangelist, they have no suitable order at all.) In the first place, the Saviour speaks of the disposition, then of its manifestation in word, then again of its manifestation in act, and, finally, at a point which the act does not reach, of exerting it by means of prayer. To the ἀγαπᾶν, in this passage, Tittmann applies the distinction, which, following the lead of Wetstein on John xi. 3, he has drawn betwixt ἀγαπᾶν and φιλεῖν. Wetstein justly observed, that the former word answers to the diligere; the latter, to the amare = bene alicui cupere. That this is correct in regard to ἀγαπᾶν appears from a comparison of the usus loquendi of the more ancient,—(ἀγαπάζω in Homer, the etymon ἀγαμαι)—with that of a more modern period. It was late before it was used of physical love. Now, in the passage before us, Tittmann says that ἀγαπᾶν only can have place: *amare enim pessimum quemque vir honestus non potest*. This scholar, however, goes much too far in desiring to maintain the distinction in the Greek of the Hellenists, and in that

of the Christian period in general. It is obliterated in the New Test. John xxi. 15—17; xi. 3, 5, 36. Luke xi. 43. comp. xx. 46. Compare, moreover, Herodian, Hist. I. 5, 7, and I. 5, 12. Nay, the substitution of the one for the other went so great a length, as that ἀγαπήν, even in the sense *to hiss*, was used in place of φιλεῖν, which Tittmann denies, Eusthat. p. 1935, 35. Du Gange, Gloss. Graec. med. aevi s. v. ἀγάπη. In the same manner were the originally diverse φιλεῖν, ἐξῆν, ποθεῖν, afterwards interchanged. See Creuzer zu Plotin. de pulcritudine, p. 213.

According to preponderating authorities, καλῶς ποιεῖτε τοῖς μισοῦσιν is to be adopted in place of τοὺς μισοῦντας. The construction with the accusative is, however, to be found not merely in the classical usus loquendi, in which it predominates, only giving place to that with the dative, in passages where mistakes are to be apprehended, as at Xenoph. Memor. II. 3 13, (Compare the Annot. of Zeune), but likewise in the LXX. Gen. xxxii. 9, 12. Job xxiv. 21. Deut. xxviii. 63; xxx: 5.

Τῶν ἐπιηραζόντων ὑμᾶς is wanting in several codices, in others it is placed after τῶν διωκόντων, on which account Griesbach doubts of its genuineness. Beza is inclined to do, as he had already done with διώκειν in v. 11, to take both words in sensu forensi, and so likewise Pricäus, Elsner, Schleusner: deferre apud judicem et accusare. It does not of itself, however, accord with the connection, that the hostility should be restricted to mere judicial complaints. The usus forensis of ἐπιηραζῶ, moreover, is greatly less frequent

than of *διώζω*;^a and, in fine, it is not credible that *διώζειν*, in the New Test. has anywhere the classic juridical meaning. See above, Vol. I. p. 156. The word, then, being referred to private intercourse, expositors differ as to whether it is to be understood of injury by *word*, in which case some translate it *calumniari*, others *conviciari*, or of injury by *deed*. Originally the term denoted the former, coming as it does from *ἀγά*. The Vulgate translates, *calumniari*; and Casaubon says, *Placet mihi vehementer hæc interpretatio*. It has this meaning, 1 Pet. iii. 16. The same has been recently given to it by Wahl and de Wette. But after the *καταρῶσθαι* which precedes, is not this meaning too feeble? We hence give a decided preference to the signification embraced by Erasmus, Vatablus and Luther, *lædere, vexare, to injure*. So in the LXX. *ἐπήρεια* and *ἐπηρειαστής*; and so frequently in Philo (see Loesner), Diodor. and Hesychius: *ἐπηρῆζει, βιάζει ἐπήρεια, βία*. Compare Suidas, and likewise all ancient translators. With respect to the Syriac, it was supposed, in consequence of following Tremellius, that that translator has rendered: *Qui ducunt vos in vincula*. His words are,  Tremellius translated according to the Chaldaic, *קטרוך, vincula, Dan. v. 12*. In the Syriac, however,  (the singular is used,) signifies *power*. See Ludw. de Dieu, *Critica sacra*, p. 326. In this way, too, has the Persian understood the Syrian translator: *که شمارا بنزور بر کشند*.

On the whole precept of love to enemies, and

^a On this use, See Irmisch. zu Herodian II. 4, 16, p 121.

especially of praying to them, Chemnitz has expressed himself conformably to the analogia fidei, in a highly beautiful way: *Simplicissima responsio sumitur ex verbis Christi: ita diligendos scilicet esse inimicos, sicut Deus diligit malos, longanimitate sua parcens, et benefaciens illis in opere providentiae, non ut illos confirmet in impietate, sed ut hac sua bonitate illos ad poenitentiam adducat, ad Rom. ii. 4. Saepe vero freno et hamo coercet ipsos, ut ita eos convertat, Ps. xxxii. 9. Is. xxxvii. 29. Ex hac collatione multae quaestiones recte et expedite possunt explicari Optanda sunt etiam inimicis bona gratiae et gloriae, quibus nemo potest male uti, bona vero naturae et fortunae eatenus ipsis optanda sunt, quatenus ipsis salutaria sunt ad poenitentiam.*

V. 45. The binding reason for such a disposition, and the most profound that could be proposed. Goodness in the Christian is nothing more than the image of that attribute in the Deity; the most essential character of sonship is resemblance in nature to the father. See above, p. 44. Hence *ἡ ἀγάπη* is expounded in a gloss by *ἡ ἀγάπη*. Now, God rejects from himself and his affection, none of the creatures he has made, Wisdom xi. 24; and, for this reason, there is always left something in every being, for the sake of which it is an object of love to a son of God. He, accordingly, shews his love, both to his own and to God's enemies. This infinitely profound and ingenious truth, our Saviour here again expresses in the most popular way, by referring to that instance of God's bounty in which the comprehensiveness of his love is most palpably manifested, and for which the mind of the com-

mon people has every where an open sense, viz. the sweet light of the sun, comprehending all, and shining alike for all, (Sirach xlii. 16,) provided they do not withdraw from his beams; and the fruitful blessing of the rain-cloud, (Ps. cxlvii. 8,) which stretching far from land to land, pours its waters indiscriminately forth.^a What a beautiful and popular image of that universal love of God, from which none is excluded! Something which must here be taken into account, in order not to give a false and partial construction of this saying of the Saviour, has been already remarked, p. 63. In the same manner does Paul describe the love of God toward the heathen, Acts xiv. 17.

* *Ὅτι* had been already translated by the Vulgate and the Syriac, probably with a mere regard to sense, *who*. But, in quite a peculiar way, Kuinoel, Gratz, and Bretschneider, here take it as relative after the Hebrew *וְ*. On the other hand, Winer, in the edition of Simonis' Dictionary, and Fritzsche, have disputed even the relative use of *וְ*, which Gesenius defends, and which may also be defended on good

^a What Plutarch adduces in his excellent work, *De sera numinis vindicta*, c. 5, is not merely in outward form, but in substance, parallel. He begins thus: *σκοπεῖτε πρῶτον, ὅτι κατὰ Πλάτωνα πάντων καλῶν ὁ θεὸς ἑαυτὸν ἐν μέσῳ παραδείγμα θεόμενος, τὴν ἀνδραπίνην ἀρετὴν, ἐξομοίωσιν οὔσαν ἀμωσγέπως πρὸς αὐτὸν, ἐνδίδωσι τοῖς ἵππεσθαι θεῶν δυναμένοις.* He proceeds to shew in what way our *ἔργη* and *τιμωρία*, towards the wicked, must resemble the procedure of the Deity. This parallel to the present passage becomes still more striking, when it is recollected how, according to the passage of Plato, *Republ. l. viii.*, the Platonicians represent the sun itself as the *μίμημα Θεοῦ*. Wyttenb. zu *Plut. de sera num. vind.* ed Lugd. Bat. p. 27.

grounds. That the Greek ὅτι, however, has been anywhere used by the Hellenists as relative, is altogether to be doubted, and this, were it for no other reason but that the relative use of ו belongs to the Hebrew of the ancient period. Here, at least, as at c. vi. 5, it is beyond a doubt explicative, like γὰρ in other passages. See Bornemann on Xenoph. Cyrop. IV. 5, 11.

Ἀνατέλλειν is here used transitively, which was the primitive signification of τέλλω = τελέω, τελέσω; τέλλομαι, in the passive, existo, orior. This transitive sense it still retained in Homer and Pindar's time; subsequently, the intransitive came to predominate, and already in Herodotus' day, is the only one in use. In the κοινή, the transitive here, as in other instances, returns, Diodorus Sicul. Histor. l. 17, c. 7. Philo, de nomin. mut. p. 1083, and in the LXX. Is. xlv. 8. Gen. iii. 18. According to the lively conceptions formed in antiquity of the material world, the phenomena of nature are ascribed directly to nature's Lord, as his work, and according to the same lively child-like mode of apprehending, the sun is here called *his*: τὸν ἡλίον αὐτοῦ. Augustine: solem suum, i. e. quem ipse fecit atque constituit et a nullo aliquid sumsit, ut faceret. In this passage, likewise, where the special intent is to represent the immediate dependence of the blessings of nature upon God the Lord, we had better not take βρέχει as impersonal, but conceive God as the subject. Compare c. vi. 26, 30. Thus it was, that the Hebrew using ושמ in the Hiphil, connected it with Jehovah, so that even Josephus usually expresses him self, ὁ οὐρανός

τοῦ Θεοῦ, νίφοντος τοῦ Θεοῦ, e. g. Antiq. I. c. 3. § 5. See Kypke on the passage. Thus it was, that the old Greeks used to say, ὁ Θεὸς ὕει, on which Aristophanes, *Nubes* v. 367, shews his wit; and thus, too, the old Romans: Jove tonante et fulgurante. Βρέχειν in place of ὕειν, is, by the grammarians, Thomas M. and Phrynicius, characterized as new, and, in point of fact, prior to Alexander, is only found in the poets; subsequently in the LXX., also Arrian, Polybius, and others. See Triller on Thomas M. ed. Bernardi, p. 171. Lobeck zu Phrynicius, s. 291.

V. 46, 47. The Saviour shews the low degree of that love, which only returns the affection of those united with us in the bonds of friendship. Its source is egotism. In such objects a man loves himself; they are but an enlargement of his own being. Φίλος and ὠφέλιμος, according to the notions of antiquity, were correlative ideas, Plato de Republ. I. 334, B. Compare the dialogue upon friendship, in Xenophon's *Memorabilia*, I. ii. c. 3. This sort of love, says the Saviour, you will find even among those in whom you are wont to suppose an absence of all religion, and who consequently are only moved by selfish instinct, among the *Publicans* and the *Heathen*.

V. 46 and 47 form a parallelism, in which we have to compare the several words answering to each other.

1. As for the terms ἀγαπᾶν and ἀσπάζεσθαι, (Some codices in Wetstein, in place of ἀσπάζεσθαι, have ἀγαπᾶν repeated,) it is a question, whether ἀσπάζεσθαι here forms an exact parallelism, and means *to treat in a kind and friendly way*, as Beza has ren-

dered it, si complexi fueritis, and Luther and De Wette (who, in the 2d ed. however, has *grüssen*, angl. *to greet*), *if ye shew kindness*, and in the same way the more recent lexicographers, Bretschneider and Wahl, or whether the parallelism is less exact, and the word must be taken in its proper signification, *to salute*, as is done by the Vulgate, the Syriac, Uphilas, Erasmus and Grotius. Salutation, be it observed, had in the East a far greater significance than among us. Even at present, in Egypt and Assyria, the form السلام عليكم, corresponding with the Hebrew שלום לכם, is addressed solely to brethren of the same faith, Faber, Beobachtungen über den Orient. II. s. 36. Rosenmüller, altes und neues Morgenland, Th. V. s. 31. Compare Sir. xli. 20. Luke x. 5, 6. 2 John x. But can it be that Christ has designated the salutation of enemies as of itself a moral περισσόν, a thing deserving a μισθός, and can he have co-ordinated it directly with the ἀγαπήν? That would have been speaking much too λαοδογματικῶς, nor can Luke x. 5, 6, and 2 John 10, be adduced to give likelihood to it. From these circumstances, we are of opinion that if the more comprehensive meaning of ἀσπάζεσθαι can be at all justified, it deserves to be adopted in preference. Now, at a very early period, the meaning of ἀσπάζεσθαι τινά expanded into that of φιλοφρονεῖσθαι τινά, so that even where it means merely *to greet*, ἀσπάζεσθαι always intimates a more tender sort of greeting than the mere λέγειν χαίρειν. It is then tantamount to καταφιλεῖν, περιπλέκεσθαι; See Fischer on Aristoph. Plutus v. 324. From

several Greek classics, e. g. Plato (de Rep. V. 462) and his imitator Plutarch, the frequent conjunction of ἀγαπᾶν and ἀσπάξασθαι is known as a formula. For passages from other classics of a later and earlier age, as also from Josephus and Philo, see in Münthe, Palairet, Loesner in h. l. and Kypke on Heb. xi. 25.

2. Οἱ ἀγαπῶντες and οἱ ἀδελφοί correspond. In place of the latter, numerous authorities have φίλοι, which, however, betrays itself to be a gloss. Under ἀδελφοί, we cannot well, at least not exclusively, understand *fellow-countrymen*, for at vs. 44, 45, it was injurers quite generally, who were spoken of, as the οἱ ἀγαπῶντες is also general. Moreover, can it be said that the Israelites were really affectionate towards every fellow believer? Let ἀδελφοί then be taken in the wide compass of the Hebrew קרוב, which comprises friends and relatives, afterwards fellow-countrymen, and in general the persons more intimately related to one, so that it comes to be tantamount in meaning to φίλοι.

3. As counterparts to each other stand μισθόν τινα ἔχειν, and περισσόν τι ποιῆν. On μισθός, in the evangelical sense, see above v. 12. The present ἔχετε is in many versions rendered by the future; Codex D has even ἔξετε. It is rather to be explained, however, in the same way as v. 12, ὁ μισθός ὑμῶν πολὺς (ἐστι) ἐν τοῖς οὐρανοῖς. Τὸ περισσόν is not to be taken comparatively as equivalent to πλεον, in such a way as to bring out the comparison involved in the signification of the word, and to require ἢ οἱ ἄλλοι to be supplied, which is done by the Vulgate, Beza, Grotius, Münthe and others. It is correctly given by Luther: "Was

that ihr sonderliches, *out of the common.*" Compare v. 20. Plutarch is fond of coupling ἴδιος and περιττός. See Wyttenbach, T. I. 368. A gross blunder has been made here by Wilkins, in his Latin translation of the Coptic N. Test. Mistaking the one for the other of two similar Coptic words, he renders, Quid mali facitis, whereas the Coptic accords entirely with the Greek.

4. The words οἱ τελώναι and οἱ ἐθνικοί correspond, of which the preferable authorities read the former in v. 46, and the latter in v. 47, while, by others, the latter is read in v. 46, and the former in v. 47. These are the two descriptions of men who stood lowest in the eyes of the Pharisees. Τελώνης properly = ὁημοσιώνης, the general renter of the customs; in the New Test. and elsewhere, at a later date, also the portitores and exactores, otherwise called οἱ δεκατῶναι, οἱ ἐκλογεῖς, οἱ ἐλλιμενισταί, in Euthym. οἱ φορολόγοι καὶ κομμερξιαῖοι. (Attention has been drawn to the distinction principally by Fischer, although it was also done at an earlier period by Salmasius, the expositor of the New Test.). This order of men were eminently exposed to the temptation of rudeness and dishonesty, and, from the nature of their office, became so odious to the people, that even by the Greeks they were put on a level with the most depraved classes of society. Artemidorus Oneirocr. IV. c. 59, says, "Thorns and thistles seen in a dream are for the τελώναις καὶ καπήλαις καὶ λησταῖς καὶ ζυγοκρούσαις, καὶ παραλογισταῖς ἀνθρώποις...διὰ τὸ βίῃ τὰ ἀλλότρια τῶν ἄλλων καὶ μὴ βουλομένων ἀποσπᾶν." Pollux gives, in the Onomasticum l. IX. c. 5, a cata-

logue of nicknames to call the *τελώνης*. It begins with the following:—*βαρῦς, φορτικὸς, ἄγχων, ληστεύων, ληϊζόμενος, παρεκλέγων, θαλάττης ἀγριώτερος, χειμῶνος βιαιότερος, καταδύων τοὺς καταχθέντας, ἀπάνθρωπος κτλ.*^a But still greater must have been the reproach attaching to the business of publican among the Jews, inasmuch as at the period before the death of Herod, a share of the customs, and after that period the whole, flowed into the coffers of a foreign gentile nation, the Romans. A part of the sub-collectors at this time also consisted of heathen; but Jews who stooped to the employment, were regarded as the slaves of tyrants, and foes to their own nation. Hence, likewise, in the Talmud, publicans (*סוכס* from *סכס?*) appear along with *יבשׁי*, *robbers*. They are disqualified as witnesses; *סוכס* and *גשר* are used as identical, &c. In the New Test. *τελώναι* and *ἀμαρτωλοί* occur conjoined, Mat. ix. 11. Luke too, in the sermon on the Mount, c. vi. 33, 34, in place of the *τελώναι* and *ἐθνικοί*, has the more indefinite *ἀμαρτωλοί*. Mat. xxi. 32, *τελώναι* and *πόρνοι* are coupled, as in Greek authors are *τελώναι* and *πορνοβωσκοί*. Now to find the *τελώνης* and *ἐθνικός* broadly used in the mouth of our Saviour as the type of the worst of sinners, (See also c. vi. 7, 32; xviii. 17) might occasion some offence. It might be supposed, that it would help to promote that self-righteous conceit with which the Pharisee looked down upon this class of persons. But in the passage before us this is,

^a Much matter on this subject has been collected by Weist. Dr. Paulus on Luke iii. 12, has made very thorough investigations into the nature of the customs among the Romans and in their provinces. See Exeget. Handbuch i. 315.

least of all, the case, for his conceit would much rather be humbled, by shewing the Pharisee that his piety was not different from that of the most despised order of men.^a The scruple might appear to have a better foundation at the subsequent passage, c. vi. 7, 32. Much depends, however, on the question, whether in point of fact the reproaches there expressed against the Heathen, are not mainly based upon the religious life and views of the world which belonged to them as Heathen. But however that may be, when the Saviour embraces the prevailing opinion, and designates Publicans and Gentiles as *ἀμαρτωλοί* pre-eminently, we must reflect, on the one hand, that these two classes of men, taken as a whole, were in point of fact more than others alienated from God, and on the other, that by the relation in which he placed himself to the publicans, and by the remarks which he made on the reception of the heathen into the kingdom of God, Matt. viii. 11, 12. Luke xiii. 29, our Saviour sufficiently shewed that the self-righteous Pharisee was farther from that kingdom than they.

V. 48. As the *οὖν* shews, we have here, in the first

^a To convince ourselves of the degree to which, through the influence of our religion, the general feeling of Christendom had become different from that of the most civilized heathen, let us call to mind the counterpart of this saying of the Saviour's in Hesiod *Op. et dies*, v. : 53: Τὸν φιλέοντα φιλεῖν, καὶ τῷ προσίοντι προσεῖναι, καὶ δόμεν, ὅς κεν δῶ, καὶ μὴ δόμεν ὅς κεν μὴ δῶ. Δώτη μὲν τις ἔδωκεν, ἀδώτη δ' οὔτις ἔδωκεν. As the Scholiast says, even Plutarch had wished to reject this verse of the poet's, on account of its illiberality.

instance, an inference from what goes before, "That sort of love being mere egotism, do *you* (ὁμεῖς being made prominent) rather take God for your pattern." But inasmuch as the ἐν τῇ ἀγάπῃ ἑμῶν is not added, we must give the proposition a still more comprehensive meaning, viz. "in this as in all other points." Indeed, even if it had possessed a more general form, still the requirement in all points of a τελειότης like that of God's, would proceed from the relation of υἰότης (v. 45). In this way had verse 9. designated peace-making, as the characteristic mark of υἰότης. The saying has been justly admired as the most sublime in Christian morality.^a According to Luke,

^a To discover this sublimity, however, we must not take it up on its formal side alone. Looking merely to that, we may likewise find in Pythagoras and Plato, the ὁμοιοῦσθαι τῷ θεῷ κατὰ τὸ δυνατόν. (Compare on this idea according to Plato's view Creuzer zu Plotin, de pulcritudine, p. 288, ff.) and among Stoics, the ἑπισθαι τῷ λόγῳ καὶ τῷ θεῷ, (Arrian. I. 20). The perception that that which is superior and supreme must give rule to that which is beneath it, is one at which reflection easily arrives. It is of far more importance to know of what nature that supreme is, which is to serve as standard for the soul of man, and in what way the soul of man comes to resemble it? With perfect truth does our poet, walking in the traces of Xenophanes the Eleate, say "Man paints himself in his gods," and "When the gods were more human, men were more divine." When man has first brought the Deity down to his own level, it is not saying much if he then lift himself to the same height. On the contrary, in the gospel, we are told concerning God, what no one can know save He who was in the Father's bosom, John i. 18. And, with respect to the sort of ὁμοίωσις to the πατρὸς ἐπουράνιος, it is neither a Platonic ὁμοίωσις κατὰ τὸ δυνατόν, according to which

the expression is more limited, γίνεσθε οὖν οἰκτιζόμενες καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτιζόμενος ἐστίν, which refers solely to the love of enemies.

The future ἔσεσθε is used imperatively as at c. vi. 5. See Winer, Gramm. s. 259. Τέλειος, in Hebrew מַמְיָה, tantamount to ἄμωμος, for which, in

the original appears in the copy only in shreds, nor yet is it an external imitation done by one's own hand, as the Stoics teach, by which the human soul becomes the fellow, an *amicus Deorum* (Seneca). The original appears perfect in the copy, and the reason is, that the former conveys his own form into the latter, as the father does into the son whom he begets. (See vol. i. 146, sup. p. 44. Would we become aware of the essential difference betwixt the soul of man formed after the Platonic ὁμοίωσις, and that formed after the Christian, we must compare the beau ideal of Platonic humanity in the Philosopher's *Republic* with the beau ideal of Christian humanity in the βασιλεία τοῦ Χριστοῦ. The Göttingen Theological faculty have proposed a fine subject for a prize essay, The Platonic and Stoic morality compared with the Christian. It is, however, greatly to be deplored that the inquiry has been met by young Theologians, who unhappily display a far greater want of insight into the Christian doctrine, than into the philosophical systems in question. See Grotefend, *doctrina Platonis ethica cum Christiana comparata*. Gott. 1820. Klippel, *doctrina Stoicorum ethica atque Christiana*, 1823. Meyer, *doctrina Stoicorum ethica cum Christiana comparata*, 1823. But indeed little satisfaction was to be expected from the labours of persons, of whom, e. g. the last, although greatly to be preferred to the others, thought proper, p. 12, pref., to say of his teacher Stäudlin's *Geschichte der Moral philosophie* (Hannov. 1823): *instar omnium auxiliorum sufficere potuisset opus hoc perfectissimum*. Whereas it is certain, that it would be scarcely possible to instance a historical work on philosophy chargeable with such monstrous defects, and which, to an equal degree, forces us to recall what Jean Paul says respecting excerpts.

speaking of sacrifices, it is used, is frequently in Hebrew an epithet applied to man. Of God and his doings it occurs less frequently, 2 Sam. xxii. 26. Deut. xxxii. 4. 2 Sam. xxii. 31. But neither when used of God nor yet of man, has the word so general a meaning as our *perfect*. It relates always to moral perfection, and is hence equivalent to ἅγιος, δίκαιος Mat. xix. 21. Rom. xii. 2. Col. i. 28. James iii. 2. Even according to this usus loquendi, accordingly, we must needs say, that the meaning of the requirement of Christ is not that we should strive after the omniscience and omnipotence, but after the holiness, of the divine being. Here, however, arose the question as to whether divine holiness is attainable by man. Almost without exception the interpreters have remarked, that ὡσπερ, or ὡς, as some of the fathers read, denotes, not equality but similitude, likeness not in degree but in kind.^a That such is the view which, according to rule, ought really to be taken of the comparison suggested by ὡς, compare our remarks on c. vi. 12. The saying accordingly would resemble 1 Joh. i. 7: ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτί, and 1 Pet. i. 15: κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι γενήθητε. That in this passage from Peter no similarity of degree but of kind is proposed, v. 16, where the causal ὅτι is used, still more distinctly shews: ἅγιοι γένησθε, ὅτι ἐγὼ ἅγιός εἰμι. The limitation

^a Even the Christian Fathers accordingly, like Plato, add to the statement, that the ὁμοίωσις Θεοῦ is the Christian's aim, the restriction: κατὰ τὸ ἰνδεχόμενον ἀνθρώπου φύσει, Gregor. Nyss. Orat. i. in Gen. i. 26. Opp. T. 1. 150, Comp. Suicer Observat. sacrae. Tiguri 1665, p. 239.

to similarity of kind must not however be misunderstood. We have here resemblance and not equality, in as far as each of the several members of the *σῶμα τοῦ Χριστοῦ* can realize the *εικὼν* of God, only in a defined sphere to which God has appointed him. But we have equality and not mere resemblance, in so far as in this divinely appointed sphere, the will of God is not partially but absolutely fulfilled, in the way Christ says of himself, John viii. 29, and Paul, 1 Thes. v. 25: *αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ἐλ.ο.τ.ε.λ.εῖς.*

CHAPTER VI.

WARNING AGAINST THE HYPOCRITICAL PERFORMANCE OF RIGHTEOUSNESS IN THREE OF ITS PRINCIPAL MANIFESTATIONS. v. 1—18.

V. 1. After having shewn the full extent to which the fulfilment of the law, as obligatory upon his disciples, reaches, (c. v. 20.) the Saviour here points out, in the first place, the manner of its performance in regard to those three kinds of good works, to the practice of which the self-conceit of pharisaical piety was chiefly addicted, and which the Romish Church prefer to include under that name, viz. alms, prayer and fasting.^a The fundamental thought

^a On the worth assigned to alms by the later Jews, see Cramer *Moral der Apoc.* in Keil und Tzschirner's *Analekten* II. 83. Bertholdt zu Dan. iv 24. Otho, *lexicon Rabb.* p. 164. Buxtorf, *florilegium Hebr.* p. 88. Joh. Gottl. Carpzov, *de eleemosynis Judaeor.* Lips. 1728. In the Jerusalem dialect they were styled at once *מצות* (Buxtorf, *lex. talmud.* s. h. v.) The following maxims prevailed: "Alms are the salt of riches." "As the altar once was by the offering, so now is a man's table sanctified by alms." "Prayer is a shovel, for as this casts about the grain, so does that the divine wrath." "Alms and beneficence are the fulfilment of the whole law,"

of the Lord's precept regarding these three points is, Let not the motive be a regard to men, but to the invisible Father who is in heaven.

The view to be taken of the first words is matter of dispute, and depends somewhat upon the reading. A very considerable, nay preponderating number of authorities (almost all Eastern) read ἐλεημοσύνην, in place of δικαιοσύνην, to the former of which, from among the critics, Erasmus, Whitby, Wetstein and Matthäi have attached themselves. On the contrary, the Cod. Vat. and Cantabr. which usually in other cases stand opposed to each other, the Itala, (with

&c. Accordingly, such having been, and now being, the magnitude of charity among this people, it is not to be wondered at that Pestalozzi used to say, even in reference to our times, that the Mosaic religion kindled this virtue more than the Christian. Even Julian proposed the Jews (and likewise the Christians) as patterns of charity to his Gentile subjects. Compare also Basnage, *hist. des Juifs* (2te Auflage 1716.) T. VI. p. 408, seq. On the value of prayer, see Cramer. Buxtorf, *floril.* p. 280. Selig, *der Jude*, Th. i. c. 76, seq. Concerning it they had the following maxims: "Prayer is the greatest of all virtues, greater than sacrifices, according to Isa. i. 11." "All the world and the whole of Israel depend on our prayer, and could not otherwise subsist. Many thousand angels are employed in the office of receiving Israel's prayer." "Prayer is a shovel, &c." The Jews of the present day found upon the figurative expression, Hos. xiv. 3: נשלמה פרים שפתינו, their trust that *prayers* are now a substitution for the whole sacrificial worship. On the importance of fasting, see Buxtorf, *Synagoga Judaica*, c. XXX. Basnage, *Hist. des Juifs*, T. VI. p. 407. But, on the whole, the worth of fasting is in the eyes of Jews greatly inferior to that of alms-giving and prayer. In so far, there is a gradation in the order in which Christ speaks of the three duties.

exception of the not altogether trust-worthy Cod. Brix.) the Vulgate. the Jerus. Syr. version,^a Isidorus Pel. and the Latin fathers have *δικαιοσύνη*, and they have been joined at an earlier period, by Bengel and Mill, and subsequently to Griesbach's investigations in the *Commentar. crit.* p. 60. by the more recent commentators and editors Knapp, Paulus, Fritzsche and Lachmann. Leaving other grounds out of view, it certainly seems decisive in favour of this reading, that it is difficult to comprehend how a word so current among the Christian Greeks as *ἐλεημοσύνη* should have been changed for *δικαιοσύνη*. On the other hand, it was a very easy matter to substitute *δικαιοσύνη* for *ἐλεημοσύνη*, with which, in the Hebraistic *usus loquendi*, it had the same signification. If we read *ἐλεημοσύνη*, the Saviour's admonition begins at once with the first class of the good works in question; if we read *δικαιοσύνη*, the sense is doubtful, seeing, as we have now said, that *δικαιοσύνη* might mean just as much as *ἐλεημοσύνη*, but at the same time, may here also have the general signification of *right-*

^a The Peschito has not,—as Olearius and Simon, *crit. Hist. der Ubers. des N. T.* II. 57, in one passage affirms, without correction on the part of Semler.— $\omega\lambda\omega\sigma\eta$ *justitia vestra*, $\omega\lambda\Delta\omega\sigma\eta$, *eleemosynæ vestræ* It is justly observed by Dr. Paulus, that the Peschito might have so translated, even if the reading were *δικαιοσύνη*, and hence must not be counted among the authorities for *ἐλεημοσύνη*. On the other hand, the Philox has manifestly read *ἐλεημοσύνη*. True to its character of being literal, it translates $\{\lambda\omega\lambda\omega\sigma\eta\}$ *misericordia*, on which the marginal gloss observes that the usual expression is $\{\Delta\omega\sigma\eta\}$, see Storr in *Repert. fur bibl. und morg. Litt. Th. X.* s. 20.

eousness. That רַקָּה among the Talmudists had the sense of *alms*, is shewn in every page of their works, but as to whether this sense occurs in the Old Test. or merely a sense forming the transition to it, that of *goodness, kindness*, has been disputed. In ten passages has רַקָּה been rendered by the LXX. by ἐλεημοσύνη, in three by ἔλεος. In the same manner do the fathers of the Greek church in several passages of the Old and New Tests. (especially Rom. iii. 25.) explain δικαιοσύνη by *goodness*, and this is the sense which Grotius, Drusius and de Dieu vindicated chiefly for the Old, but also for the New Testament, in face of the contradiction of many others, apprehensive that in this way these authors were working into the hands of the Socinians, who resolved the idea of penal justice directly into that of love. A very thorough investigation was set on foot by Vitringa, de synag. vetere L. III. P. 1. c. 12. His result was, that equity belongs to justice, and that that in reference to the sinner manifests itself likewise as *goodness, grace*. Even according to Cicero's definition of *Justitia, goodness* is comprised in it, De finib. l. V. c. 23.: Quae animi affectio suum cuique tribuens, atque hanc quam dico societatem conjunctionis humanae munifice et aequè tuens justitia dicitur, cui adjunctae sunt pietas, bonitas, liberalitas etc. Atque haec ita justitiae propria sunt, ut sint virtutum reliquarum communia. Terence, Heaut. act. 4. scen. I. v. 33: Nunc hoc te obsecro, quanto tuus est animus natu gravior, ignoscentior, ut meae stultitiae in justitia tua sit aliquid praesidii. Comp. Bremi on Corn. Nepos Vitae, p. 65. Vitringa met with a very acute

opponent in Gottlieb Carpzov, whose admirable dissertation, de eleemosynis Judæorum we have cited above. This author embraces the views expressed by Herm. Reiners in a treatise in the 3d fasc. class. VI. der biblioth. historic. philolog. (Amstel. 1723), De vocum justi et justitiæ multiplici sensu in quibusdam scripturæ locis usurpatis [?] de Deo et hominibus. Reiners, in all the passages of the Old and New Testament, assailed the meaning of *goodness*. The more recent of lexicographers have fallen greatly off from this strictness. Gesenius, in his large dictionary of 1812, gives, under צדקה, and without explanation, as varieties of meaning, “judicial righteousness, merit, goodness, blessing, prosperity;” and at Dan. iv. 24, after Bertholdt’s example, the sense, *alms*. Of superior execution is the article upon this word, in Winer. The true state of the case, as there can be no doubt, was already perceived by Vitranga. Uprightness must manifest itself likewise as charity, and charity, viewed in the concrete, is *alms*. Thus has the word, in the Arabic (أصدق) Syriac and Samaritan, acquired the meaning, *alms*.^a Thus too, the German *alms* is nothing else, but the Greek ἐλεημοσύνη, to be found even in the Gothic of Ulphilas as *armajon*. In just the same way we find, in modern languages, the formulas, faire la charité, far la carità, hacer la caridad, rising out of *charitas*. In the passage 2 Cor. ix. 9, Paul took δικαιοσύνη, not as equivalent to *alms*, but to *benevolence*, as appears from v. 10. A similar transition of the abstract into the

^a Gesenius carmina Samarit 2, 17 18.

concrete idea of alms, obtains in the case of *κοινωνία*, also of *χάρις*, and *εὐλογία*, 2 Cor. viii. 4; ix. 5. The meaning *alms*, however, could not as yet appear in the Old Testament. It was founded upon Dan. iv. 24; but there Bened. Michaelis demonstrated its unsuitableness, and there too, Winer and Havernick (Comentar. on Daniel, p. 158,) prefer the more general signification of *honestatis studium*. On the other hand, it is certainly to be found in Tob. xiv. 10, 11; xii. 8, 9.

In the opinion of Drusus, the great extent to which, at the time of Christ, the meaning *alms* had spread, suffices, in the passage before us, to vindicate this meaning for the word. But then, as Wetstein justly observes, how could it have happened that Matthew, who afterwards, three times, calls alms *ἐλεημοσύνη*, has, just in this passage, called it by another word. If we read *δικαιοσύνη*, it can hardly be doubted that it here means generally *righteousness*, and that the *οὖν* following denotes the transition to the different species. Such was the opinion of Augustine, Erasmus in the paraph., of Beza, Grotius, Bengel, especially of Olearius, observ. in Matth. Obs. XVIII. and of Fischer de vitiis lex. N. T., prolusio XXII. 517. Let *ἐργάζεσθαι* and *ποιεῖν τὴν δικαιοσύνην*, Acts x. 35. 1 John ii. 29. Heb. xi. 33, be compared. When Wetstein objects, that one would merely look for *ποιεῖν τὴν δικαιοσύνην* without a pronoun, the answer is that the matter may be conceived in two ways. It may be that sort of righteousness to be performed peculiarly by the *disciples of the Lord*, to which reference is made, and of which it is said ch. v. 20.

ἡ δικαιοσύνη ὑμῶν. Compare e. g. the pronoun in Gen. xx. 13, וְיָמְךָ יִשְׁעִי וְיִשְׁעִי תִּשְׁעֵהּ הִיא, *thy grace, i. e. which I expect from thee.*

The construction of *θεαθῆναι αὐτοῖς* is the passive. See above vol. I. p. 211. The verb *θεᾶσθαι* is generally known to be different from *βλέπειν* and *ὁρᾶν*, in Ammonius (ed. Valckenar, p. 30.): *θεᾶσθαι, τὸ ὁρᾶν τι τῶν τεχνικῶς γινομένων, οἷον πάλην, παγκράτιον, γραφήν.* Comp. Tittman de Synon. N. T. p. 111, seq. *Πρός* denotes the purpose. See vol. I. p. 279. Compare the antithesis, c. v. 16. Accordingly, it is here a *θεατρίζειν τὴν ἀρετὴν αὐτοῦ*, which is spoken of; the hypocrite being, properly speaking, the *actor*;^a in Latin, *mores personati*.

On *μισθός*, see c. v. 12. In place of *οὐκ ἔχειν*, there is afterwards, c. v. 16. *ἀπέχειν*. The present *ἔχετε* is not used for *ἔξετε* but *ἀποκείμενον* is to be supplied. See on c. v. 12. 46.

WARNING AGAINST THE HYPOCRITICAL PRACTICE OF CHARITY. V. 2-4.

V. 2. *Ὅν* denotes the inference of the *specific* from the *general* precept, given v. 1. Much depends on the meaning of the formula, *σαλπίζειν ἔμπροσθέντινος*. The readiest way is to stop short at the proper meaning of the word, if that can by any means be justified. We should then have to suppose that the hypocritical performers of good works were actually ac-

^a On account of its singularity, let the following note of Nic. Lyca have here a place: *Hypocrita dicitur ab hypos quod est sub et crisis aurum, quia sub auro vel sub honestate exterioris conversationis habet absconditum plumbum falsitatis.*

customed to congregate the poor by wind instruments played by themselves or by others in their service, in order thereby to direct public attention to their charities. So Nic. Lyra, Calvin, Chemnitz, Wolf, Wolle, Woldenhauer, Paulus, Henneberg.^a An ostentatious theatrical mode of acting lies quite in the character of that class of men. It might certainly, however, be objected, as Iken also remarks, that in this case, the striving after the *κἀύχημα* before men, would have been too palpable, and that in other instances, they knew better how to conceal their bad motives. Thus, for example, it is related in the Talmud of R. Abba, who is held up as a pattern to the charitable, that, not to put the poor to shame, he tied on his back an open bag of alms, in order that they might be able, unobserved, to take what they wanted.^b Here, in spite of the theatrical parade, vanity knew full well to lurk behind the screen. The objection, however, would amount to less, if we but had any accounts before us of these pretending saints having in so clumsy a way evinced their desire of honour in the sight of men. But none such are to be found. The industrious Lightfoot says: *Non inveni, quacsiverim licet multum serioque, vel minimum tubae vestigium in praestandis eleemosynis; a doctioribus libentissime hoc discerem.* We have to add, when we understand *συναγωγαί* of the synagogues, that we cannot in any wise conceive

^a This author, in a dissertation *De usu et abusu syn. vet.* in interpret. N. T. prefixed to Vitringa's work, *De Synagoga vet.* Even Euthymius observes: *φασὶ δὲ τινες, ὅτι ὑποκρίται τότε διὰ σάλπιγγος συνεχάλουν τοὺς δεομένους.*

^b Wagenseil excerpt. *Gemar.* in *Sota*, p. 98.

the poor to have been *congregated by the sound of instruments*, ἐν ταῖς συναγωγαῖς. Such a practice, had it been left to the caprice of every self-righteous Pharisee, must necessarily have occasioned the greatest disturbance of the divine service. There obtained, moreover, if we can at all put confidence in the reports of the Talmudists, a definite rule for the distribution of alms in the synagogues. Before the commencement of the prayers, they were put into the *תרומה* or alms-box. In after times, and on very particular occasions, they were, by proclamation, delivered to the synagogal officers.^a Accordingly, in this point of view likewise, it is but little probable that Christ has here spoken of a convocation of the poor by sound of trumpet. There remains for us nothing but to take the expression as figurative, which has been already done by Chrysostom, the Auctor op. imperf., Theodoret, Jerome^b (as it appears,) Beza and the majority of moderns. Chrysostom; οὐχ ὅτι σάλπιγγας εἶχον ἐκεῖνοι, ἀλλὰ τὴν πολλὴν ἐπιδειξάαι βούλεται μανίαν, τῇ λέξει τῆς μεταφορᾶς ταύτης κωμωδῶν ταύτη καὶ ἐκπομπεύων αὐτούς. Theodoret in Ps. xcviii. 6. (Opp. i. 1303.): σάλπιγγα πολλάκις τὴν βοὴν ἢ θεία καλεῖ γράφη. He then says of our passage: ἀντὶ τοῦ, μὴ κηρύξῃς, μηδὲ δῆλην ἅπασι καταστήσης· ἵνα μὴ τῇ κενῇ δόξῃ τὸν τῆς φιλανθρωπίας λυμήνη καρπὸν.^c It is true, that we can

^a See Lightfoot, and more exactly with corrections Vitringa, in his Synag. Vetere.

Not as if they actually had trumpets, but to shew their infatuation, he, by this metaphor, derides and exposes them.

^c In place of, *do not publish or exhibit to all*, that you may not lose by empty glory the fruit of your benevolence.

produce from the Rabbins no proverbial expression of the sort, which would be very desirable to corroborate this exposition. Still vestiges of such an expression are to be found, although but sparingly, among the Greeks and Latins, in the ecclesiastical phraseology of the first age (at which time, however, the interpretation of our passage may have exercised some influence,) and especially in the modern languages. Cicero fil. ad Tiron. epp. ad diversos l. xvi. ep. 21. : Quare quod polliceris, te *buccinatorem* fore existimationis meae. To which Manutius: Qui quasi buccina canens divulgat laudes meas, and observes that Cicero, the father, in the speech pro Archia has used the word *præco* instead. Prudent. contra Symm. l. ii. v. 68. : Talia principibus dicta interfantibus, ille persequitur, *magnisque tubam concentibus inflat*. (A passage from the Rhetorician Sydonius in his Ep. l. iv. ep. 3, which some have quoted, is not relevant, and, moreover, the reading is corrupted.) Achilles Tatius l. viii. p. 507 : αὐτῆ δὲ οὐχ ὑπὸ σάλπιγγι μόνον ἀλλὰ καὶ κήρυκι μοιχεύεται. Demosthenes, I. contra Aristogit. ed. Reiske, T. I. 797 : καὶ ἂ τῶν ἄλλων τῶν ἡτυχηκότων ἕκαστος ἀψοφητὶ ποιεῖ, ταῦθ' οὗτος μονονοῦ κώδωνας ἐξ ἀψάμενος διαπράττεται. Jerome, ep. xxii. ad Eustoch. c. 32, where he paints the depraved morals of the Christians of his time : Quum manum egenti porrexerint, *buccinant*. Quum ad agapen vocaverint, *præco* conducitur. Vidi nuper (nomen taceo, ne satyram putes) nobilissimam mulierum Romanarum in basilica beati Petri, semi-viris antecedentibus, propria manu, quo religio-

sior putaretur, singulos nummos dispertire pauperibus. Comp. dial. c. Pelag. l. ii. c. 10: ad largiendum frustum panis et binos nummulos praeco conducitur, et extendentes manum huc illucque circumspicimus, quae si nullus viderit contractior fit. Esto unus de mille inveniatur, qui ista non faciat.^a In the Constit. Apost. l. 3. c. 14, under the title, ὅτι οὐ δεῖ κομπάζειν, it is said of the widows: ἡ μέντοι εἶ ποιοῦσα ἀποκρυψάτω τὸ οἰκεῖον ὄνομα, ὡς σοφῆ, μὴ σαλπίζουσα ἔμπροσθεν αὐτῆς. Grotius quotes the saying of Basil: τῆς εὐποιίας σαλπίζομένης ὄφελος οὐδέν. With regard to modern languages, we have in German the phrase *ausposaunen*, and *andie grosse Glocke schlagen*, in English, *to trumpet forth*, and in French and Italian, *faire quelque chose tambour battant*, *trompeter*, *trompetar*, *bucinar*. Now if *σαλπίζειν* is not to be taken in its proper sense, neither is the verb to be understood to imply, *occasioning*, *permitting*, (This is precisely the case with *σαλπίζειν* l. Sam. xiii. 3.) as Winer (*Gramm.* 2d ed. s. 103.) Alt, *Gramm.* N. T. p. 106, but ones own act. The *ἔμπροσθεν σου* is graphic, the trumpet with its sound preceding the person.

Having thus stated the exposition of the phrase which appears the most demonstrable, it but remains to mention two others, which, in comparison with those we have given, are wholly destitute of probability, but are yet ingenious. The one was incidentally delivered by the learned Leyden professor, Stephan le Moyne in his *Notae in varia sacra*. Lugd. Bat. 1685. T. II. p. 73. According to it Christ here

^a Julian, *Oratio* III. p. 103. Spanh. : *χρήματα μὲν γὰρ εἰς τὸ ἐμφανὲς δίδοναι καὶ περιβλέπειν, ὅπως ὅτι πλεῖστοι. τὸ δοῦν εἴσονται, πρὸς ἀνδρὸς ἀπειροκάλου.*

alludes to a practice of the hypocrites who threw the alms they gave into the שופרות—so were the thirteen γαζοφυλάκια into which the temple dues were cast called, from their resemblance to trumpets, being narrow at the top and wide below, to prevent the money being again abstracted—in such a manner as that the sound made the contribution to be taken notice of.^a This exposition Hottinger, Deyling (observ. sacr. III. 175) and Schöttgen have followed. But a variety of objections lie against it. First, so far as we know, שופרות was merely the name of the vessels for receiving the *temple duties*, whereas the *poor's box* was called קופה, and of its shape we are wholly ignorant. Again, it is inconceivable how, by means of that form of the שופרות the giver could, with all his efforts, have made a louder sound with one piece of money than with another. If they were trumpets, with the wide end fixed to the ground, one coin would sound just as loud as another. Furthermore, the term σαλπίζειν would be very inappropriate for such a ringing (tinnire); we should rather have looked for κροσεῖν, κροτοθοροῦσειν or ἤχεῖν, equivalent to צלל 1 Sam. iii. 11. 2 Kings xxi. 12. In fine, it may be objected that this would apply only to the συναγωγαί, and not to the ῥύμαι.

There is more to recommend the explanation first broached by Iken, who in all his treatises, is so surprisingly erudite and profound, in dissert. xxi. vol. I. of his Dissert. Philol.-theologicæ, and which Michaelis, in his remarks on this passage, and

^a See a representation of them in Reland de spoliis templi Hierosol. Traj. ad Rhen. 1716, p. 126.

Christ. Fr. Schultz, in his *Anmerk. zu Michaelis*, embraced. Iken learnedly explains how, in ancient times, the servants of Isis and Cybele, beat their basins in demanding alms; and as travellers inform us, Persian and Indian monks do the same. With this we have to compare Jahn's *Archaeologie*, I. 2. 340. Rosenmüller, *altes und neues Morgenl. Th.* V. s. 33. If then we take *σαλπίζειν* transitively, *ne partiaris tuba cani*, there would result the admonition, not from ostentation, to allow the poor to supplicate alms in so noisy a way. Against this exposition, however, speaks, 1. the honest admission made by Iken himself, of his inability to shew that such a practice obtained among the Jews: *Ingenue fateor, me, licet non vulgari studio hanc in rem inquisiverim, quin et alios sive Christianos sive Judaeos sedulo consuluerim, nihil hactenus certi invenire potuisse.* Nevertheless he afterwards props himself upon the passage, which Lightfoot had previously adduced from the Jerusalem Gemara of the Cod. Demai fol. 23. 2, where it is said that the almsgatherers (*מכריזין*) do not use the same cry on festivals as on other days. This he supposes clearly infers, that it was not those who gave, but those who received alms, by whom the *σαλπίζειν* was employed. In the first place, however, it is not the poor who are spoken of in this passage, but the publicly appointed collectors of alms, on whom the *הכריז* was *imposed*, and again it is greatly to be questioned whether this *הכריז* was accompanied as Iken supposes, with sound of trumpets. 2. Moreover the music made by the poor, (Michaelis says, If Christ had delivered the discourse among us, he

would have said, *Let them not sing before your door*), is not in the East a thing arranged by the givers of alms, but voluntary on the part of the poor, so that Christ could not say, *Ne curato buccina cani*, but must have said *κάλυψε τοὺς σαλπιζομένους*. 3. This explanation, too, only applies to the *ῥύμαις*, not to the *ἐν ταῖς συναγωγαῖς*.

Συναγωγῆ, however, has not been here taken by all in the sense of *synagogue*, but, on the contrary, by Erasmus and Grotius long ago, and afterwards by Elsner, Wolf and Kuinöl, in the sense *conciliabula, circuli hominum*; and they have conceived assemblages to be meant, or larger crowds of people congregated upon the streets. But ought *ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις* to stand here in a different sense from *ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν*, in v. 5? Now, although some understand it, even there, of congregated crowds or assemblages, still one should feel less hesitation in that, than in the present passage, to consider the meaning, *synagogue*, as the sole correct one. We have to add, that if it be the crowds on the streets that are spoken of, (supposing, in general, the term *συναγωγῆ*, and not *ὄχλος* had been used for these,) it should not have been: *ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις*, by which a two-fold *locality* is intimated, but must have run: *ἐν ταῖς συναγωγαῖς τῶν ῥυμῶν*. In fine, it is to be considered, that the synagogue, as we can demonstrate, like the Christian churches in after times, were the places for the collection of alms; so that when Jewish authors speak upon the subject, it is usually divided into the collection *within*, and the collection *without* the sy-

nagogues. See Lightfoot on the passage, Vitringa de synag. vet. III. 1. c. 13. Buxtorf de synag. c. XLIV. On the very ground of its being said *in* the synagogues, and that it actually was *within* these that the collection of alms took place, we can here as little suppose Christ to mean the bestowal of alms upon the poor who assembled *before* the door of the synagogues, Acts iii. 3, just as they afterwards did at Christian churches.^a

Ῥύμη, in the Macedonian dialect, for στενωπός. Even if it should not be here, as at Luke xiv. 21, different from πλατεῖαι, still in the East, as in all *ancient*, and in all *southern* cities, the streets are in point of fact στενωποί in comparison with ours, for the purpose of excluding the sun.

The antithesis to the δοξασθῆναι ὑπὸ τῶν ἀνθρώπων lies in c. v. 16.

Ἄπέχουν (Luke vi. 24. Phil. iv. 18.) answers perfectly to the German, “weghaben,” *to have got*. It is accordingly in sense a preterite, “they have already received.” So also among the Greeks: τὸν μισθὸν ἀπέχουν, τὸν καρπὸν ἀπέχουν, Wyttenbach ad Plut. moral. ed. Lips. II. p. 124. According to a passage quoted by Capellus, from the Rabbinical book, Liber timoris, the phrase would be likewise Rabbinical: “Whoever boasts of a fulfilment of the law, דוּא נטל שכרו, he has taken his reward.” The more usual expression in the Talmud is קבלו עולמם. Compare also Luke xvi. 25.

V. 3. Proverbial description of the deep conceal-

^a Bingham antiqq. ecclesiast. T. V. p. 273, seq.

ment in which charity ought to be performed. The same is afterwards enjoined, v. 6, in regard to prayer. What objects stand in closer relation to each other than the members of the same body, particularly such as are pairs, and which, among the Greeks and Romans, are called ἀδελφός and frater, among the Syrians {مِصْر}.^a The right hand gives the alms; and if the left, closely connected although it be, must know nothing of the matter, this finely represents how not even the nearest and most familiar friend among men, but the πατήρ οὐράνιος alone, ought to be witness. Chrysostom: εἰ γὰρ οἷόν τέ ἐστι, φησί, καὶ σεαυτὸν ἀγνοῆσαι, περισπούδαστον ἔστω σοι τοῦτο, καὶ ἀντὰς θυνατὸν ἢ τὰς διακονουμένας χεῖρας λαθεῖν.^b Among an-

^a Xenoph. Memor. II. 3, 19, and Gesenius thes. s. v. פּוּל.

^b For if it be possible to be thyself unaware, let it be your desire, to escape the notice, if you can, of even the hands that give.

In the collection of very characteristic Egyptian proverbs, recently edited from Burkhardt's papers, (Arabic Proverbs of the modern Egyptians, Lond. 1830), this sentence of ours is p.

77 also to be found, *يمينك ما تدري عن شمالك*
 "Let thy right hand know nothing of thy left." Burkhardt also brings from the Hadiss, or traditions of Muhammed the following

maxim, which wholly agrees with it: *رجل تصدق بصدقة*

“ In alms-giving, the left hand should not know what the right hath given.” This maxim, however, as may be demonstrated of many of the sayings in the Hadiss, is beyond all doubt not original, but has flowed from the Christian traditions. Pure Hellenistically the same idea, *ὅτι δεῖ τὴν δεξιὰν ἀκινεοδόξως χαρίζεσθαι*,

is expressed in the Greek proverb, *αἱ χάριτες γυμναί.* See Arsenius, Violetum ed. Waltz, Stuttg. 1832, p. 33.

cient authors, not a few would urge the *sensus malus*, elsewhere attached to the left hand. According to Augustine, several understood by it the *infideles*, others, the dissatisfied wife, the auctor op. imperf. : *voluntas carnis semper Deo contraria*. Augustine himself, who is followed by Gregory, and Schöttgen in his Greek Lexicon, *ipsa delectatio laudis*, whereas the right indicates the *intentio implendi praecepta divina*. Compare Theophylact. The exposition of Luther is original. According to him, such a giving by the right hand is meant, as that the left knowing nothing of the matter, cannot stretch itself out, in order, by the reception of the honour, to make up the loss. “That is called *givers havers*, as children joke with each other.”

V. 4. Chrysostom: μέγα και σεμνὸν αὐτῷ καθίζων θεατρον, και ὅπερ ἐπιθυμεῖ, τοῦτο μετὰ πολλῆς αὐτῷ διδοὺς τῆς περιουσίας· τί γὰρ βούλει; φησὶν οὐχὶ θεατὰς ἔχειν τῶν γινομένων τινάς; ἰδοὺ τοίνυν ἔχεις, οὐχὶ ἀγγέλους και ἀρχαγγέλους· ἀλλὰ τὸν τῶν ὅλων Θεόν· εἰ δὲ και ἀνθρώπους ἐπιθυμεῖς ἔχειν θεωροῦς, οὐδὲ ταύτης σε ἀποστερεῖ τῆς ἐπιθυμίας καιζῶ τῷ προσήκοντι ἂν δὲ σπουδάξης νῦν λαμβάνειν, τότε σε αὐτὸς ὁ Θεὸς ἀνακηρύξει τῆς οἰκουμένης παρουσίας ἀπάσης.^a

To βλέπων we have not to supply the object τὰ ἐν

^a Appointing to him a great and dignified theatre, and giving him in large abundance what he is desirous of. What want you, he says? Is it not to have some spectators of your actions? Behold you have them, not angels and archangels, but the God of the universe himself. If, however, you wish men too, to behold you, even of this desire he will not deprive you at the seasonable time. But if you choose now to be concealed, God himself will then proclaim your praise in presence of the whole world.

τῷ κρυπτῷ, as is done by the Arabic, Æthiopic, Grotius and Kuinöl, or, in Beza's way, σὲ ἐν τῷ κρυπτῷ. But ἐν comprises motion and rest, as Luther has it; who seeth into what is secret.

Ἐν τῷ φανερωθῆναι relates to the publicity of the day of judgment. Matth. xxv. 31. Luc. xiv. 14. 2 Cor. v. 10.

WARNING AGAINST HYPOCRITICAL AND UNWORTHY
PRAYING. V. 5—15.

V. 5. With regard to the future in the prohibition, see on c. v. 48. and as for the explicative ὅτι in ὅτι φιλοῦσι, see on v. 5. of that chap. and v. 16. of the present. Φιλεῖν, coupled with the infinitive following,—and in the same way ἀγαπᾶν—forms the adverbial idea of doing *willingly*, as Luther has here conceived it; in the same manner הַרְבֵּה, הַרְבֵּה, comp. LXX. Is. lvi. 10. Jer. xiv. 10. Hos. xii. 8, also in N. T. Matth. xxiii. 6. This idea of liking to do, passes under certain circumstances into that of *being wont to do*, as we might say, “In slanders, somewhat at least *likes to stick fast*.” So in Greek, φιλεῖν in particular,—also sometimes ἀγαπᾶν, ἐρᾶν—is explained by the Scholiast in the sense εἰωθέσθαι, ἔθος ἔχειν with the infinitive and the participle.^a Xenophon de mag. equit. c. 7, § 9. φιλοῦσι δὲ πως στρατιῶται, ὅσῳ ἂν πλείους ᾖσι, τοσούτω πλείω ἀμαρτάνειν. Aristoteles Œcon. 2. τοὺς Λυκίους ὁρῶν ἀγαπῶντας τρίχλωμα φέρειν. In Latin this often happens with amare. Horace, od. l. III. 16. v. 10. Aurum

^a S. Irmisch, Excurs. ad Herod. l. 2. 8. T. 1. p. 890.

perrumpere amat saxa, so likewise od. II. 3. 10. epod. 8. 15. Plin. hist. natur. 13, 15. Palma toto anno bibere amat. Accordingly Erasmus has, in our passage, even in his day, translated solent.^a But did the meaning of *liking to do any thing* among the Hellenists become enfeebled into that of *being wont*? It is certain that at Matt. xxiii. 6. the translation of φιλεῖν by delectari is the more correct. Compare Δέλειν Marc. xii. 38, 39. Luc. xx. 46. Here also Luther's is the preferable translation.

With regard to ἐστῶτες the first inquiry is, how it ought to be connected? Beza, Castellio, Pricaeus and Hammond, couple it closely with the designation of the place. "They love to pray, whilst they are in the synagogues and in the corners of the streets." In this case, as these interpreters say, ἐστῶτες = ὄντες, in proof of which Pricaeus appeals to John i. 35. Luc. xxiii. 10. Marc. ix. 1; xi. 5. Acts xi. 13. Nay, Castellio even thinks it more likely that they prayed *kneeling*. In all of these passages, however, ἐστῶς and σταθεῖς retain their meaning, and are not, in a single case, lost in εἶναι. Moreover, in this passage, the object is to bring out the *standing* at prayer, on which account, ἐστῶτες, as side-definition, is to be coupled with προσεύχεσθαι, like Mark xi. 25. In just the same way as at this last passage, Cyprian also says: Quando *stamus* ad orationem, and in the Koran Sure V. v. 8: إذا قمتم الي الصلوة "when he stands up to pray." The usual attitude of the Jews in prayer,^b as also

^a See Holland. Ubers. zy pleegen gaarne.

^b Maimonides constit. de precat. c. 5, § 2.

of the ancient Christians, was standing. And this is the case among the Mahometans of the present day.^a The circumstance is in so far material, that if these hypocrites had said their prayers sitting or walking, they would not have attracted attention at all. We have said above, v. 2, that their sanctimony always knew to assume a disguise. Here, however, it might seem that they had wholly laid aside the mask. For who takes his stand at the corner of a street to pray,

^a Grotius, whom the more recent commentators Fritzsche, Meyer and others follow, declares that the Jews prayed on their knees only when mourning. This is not quite correct. As kneeling is the sign of profound emotion and abasement, doubtless it was principally practised in mourning, Dan. ix. 20. Ezra. ix. 5, besides also Dan. vi. 11. 2 Chron. vi. 13. 1 Kings viii. 54. In like manner N. T. Rev. ix. 40; xx. 36; xx. 5. The Rabbins speak of a threefold kind of humiliation in prayer. I. Bending the head and shoulders קָרַע. 2. Bending the knees הִכְרִיעַהוּ. 3. Falling down and lifting up the hands. See Carpzov, Appar. ad antiq. sacr. p. 323, and the learned dissertation of Lakemacher de sitibus formulisque precum Pharisaei et Publicani inden Observ. philol. P. VII. p. 97. Doubtless the first Christian church, on particular festivals, such as the day of Christ's resurrection, the Sabbath, and in the interval between Easter and Pentecost, prayed standing (ὁρθοὶ στῶμεν καλῶς the call of the deacons to the congregation), at other times, however, they prayed kneeling. See Bingham Antiqu. sacrae T. V. p. 257, sqq. In the Mahometan prayers, several different attitudes are required alternately, Reland de relig. Mohamm. l. 1. c. 9. What Bened. Michaelis, in his excellent treatise Ritu- alia quaedam codicis sacri ex Alcorano illustrata Hal. 1739 (in Potts' Sylloge dis. T. II.) says upon the subject, needs partial corrections.

without betraying by the very act, that all he wants is to be observed? Such is not however the case; the Jew, and like him, the Mahometan, are strictly bound to fixed times of prayer, so that even in the present day the Mahometan, and no less also the conscientious Jew, as soon as the appointed hour strikes, falls to saying his prayer, wherever he may happen at the time to be. See the Tract. Berachoth, Lightfoot on the passage, and Rosenmüller's *altes und neues Morgenl. Th. V. s. 35*. Now the hypocrite might so contrive as at these precise hours to be found upon the street. It is to be added that, according to the Talmud, the Jew, at the sight of certain objects, of a place where a miracle had been wrought, of a negro, or a cripple, &c. was bound to utter a sigh.^a Maldonatus thinks that the Saviour, by the *ἑστῶτες*, points to a hypocritical and publicly exhibited absorption, somewhat like that singular scene related by Socrates in his Symposion. The *ἑστῶτες*, however, put as it is simply, by no means intimates a particularly long duration. Moreover, the Talmud actually requires from the pious suppliant such a degree of absorption, that, as it is said, "if a king salutes him he does not salute again, and were a serpent to wind about his foot, he does not interrupt his prayers."^b So likewise the Mahometans, Olearius *Itiner. Pers. p. 683*.

The *γωνίαι τῶν πλατειῶν* are the projecting corners where two ways meet, and where, consequently, one

^a Compare Lightfoot on this passage.

^b Tr. Berachoth, c. 5, § 1.

is seen by much people. It, accordingly, corresponds with the *διέξοδος τῶν ὁδῶν*, Mat. xxii. 9, in triviis. Thus it is said of the harlot, Prov. vii. 12, “She lieth in wait at every corner.” It is strange that the auctor. op. imperf. supposes *inflected* corners, where they might conceal themselves, and explains this ingeniously enough: *ut ne, si in plateis oraverint, quasi simulatores religionis vituperarentur, sed in angulis, ut videantur abscondite orare—astuta vanitas.*

With regard to praying in the synagogue, that place, like the church by the Roman Catholics, was deemed the most favourable for prayers being heard. To pray there was consistent with duty, nor does our Saviour blame them, generally, for praying in the synagogues, but because they had a preference for praying in those places only, where numbers of people congregated. Theoph.: *οὐ γὰρ βλάπτει ὁ τόπος, ἀλλὰ ὁ τρόπος καὶ ὁ σκοπός.* When Erasmus, Beza, Hammond and Elsner want here, as at v. 2, to suppose crowds of people collected on the street, it is quite inappropriate, for these hypocrites would not carry their effrontery so far as to force their way into crowds of people; Besides, that was just a situation where they might not have gained their end of being particularly remarked.

Ὅπως φανῶσι, and farther on at v. 16, ὅπως φανῶσι νηστεύοντες. It is not, as has been done by Luther, and in the Vulgate and other translations, to be rendered with the passive. The Aorist sec. pass. ἐφάνη has elsewhere the medial signification, and so also here; Beza, *ut conspicui sint*, “that they may attract observation.”

V. 6. In the East, houses in days of old had, and now still have garrets, *הילע*, which were devoted to particular purposes. They served partly for unclean uses, partly for store-rooms, partly for the accommodation of strangers, partly for religious meditations and discussions, (so often in the Talmud,) or likewise for prayer, as frequently in the Acts of the Apostles. See the profound Faber, *Archaeologie der Hebraeor.* Th. I. s. 442. That garret is called in the New Testament *ὑπερῶον*; here we have the more general *ταμειῶν* or *ταμειῶν*. It is doubtless, however, the garret which is intended. It was of itself solitary, and shut up from common use. To strengthen the idea, it is further here recommended to shut the door. Origen, Hilary and Augustine expound the cubiculum allegorically of the heart, referring to Ps. iv. 5.

V. 7. Another warning against hypocritical prayer, to wit, against the self-deception of uttering long prayers without the proper frame of mind becoming a suppliant.

What it properly is which Christ forbids in these words, is a subject on which opinions are diverse. We must infer it, on the one hand, from the words *βαττολογεῖν* or *πολυλογία*, on the other, from the connection. In a philological and antiquarian point of view, many inquiries into these words have been set on foot, of which we name the most distinguished: *Henr. Stephanus* in the *Thes.*, *Dan. Heinsius*, *Exercitt. sacr. Lugd. Bat.* 1639, p. 30. *Cl. Salmasius*, *De foen. trapez. Lugd. Bat.* 1690, p. 795. *Is. Casaubonus*, *Exercitt. Anti-Baronianae. Francof.* 1615. exercit. 14. p. 235.

Balth. Stollberg in the Thes. theol.-philol. Amst. 1702. T. II. p. 112. Joh. Schaller in the Thes. nov. theol.-philol. Amstelod. 1732, T. II. p. 183. Guil. Saldeni Otia theolog. Amstel. 1684, p. 579. Joh. Sauberti Opera posth. Altd. 1694, p. 70. Cornel. Adami Observatt. philol.-theolog. Gron. 1710, p. 108. Selden De diis Syriis, Lips. 1662, proleg. c.iii. Deyling, Observ. sacrae III. p. 208. Olearius, Observ. in Matth. Obs. XIX. Joh. D. Michaelis Comment. de battologia 1753. Herder Erläuterung des N. T. aus einer morgenl. Quelle, p. 109. The first point investigated has been, whether the word is to be deduced from the proper name Βάττος, and, as tradition speaks of three different Βάττοι, from which of these, or whether it be an *onomato-poeticon*, like βατταρίζω, (likewise traced back by some to a Βάττος) βαβάκτης, βαπτολόλος, (found in the Gloss. Philox.) Compare too, the nick-name of Demosthenes βάτταλος, which is in allusion to his stammering. Following the lead of Vossius, Instit. Orat. l. V. c. 5, (where he designates the βαπτολογία as the overdoing of the rhetorical ἐπιμονή,) and Salmasius, De foen. trapez. p. 796, the latter is now pretty generally supposed. It has, however, been omitted to observe that tradition, in one of its forms, has already united the two derivations. For, according to that, the Battus meant was first called Aristoteles, and obtained the other name from the Pythia, just on account of his stammering. See Hemsterhusius in Aristoph. Plutus v. 926.^a

^a Herder begins his inquiry, "The learned expositors are responsible for having so terribly *battologized* upon the word." He should have reflected on what was often enough said to him.

The older derivations, according to which the word is a vox hybrida, compounded either with the Hebrew measure בת, or with בטא, effutivit,^a or even as Schleusner thinks, with בדים, are to be entirely rejected. The authors of these could not as yet call to their aid either the βατολογέω of the codex E. and in Hesychius, or the βατταλογέω of the codex B. D. Although, doubtless, there is much to favour the supposition, that Christ might, in the language of the country, have used the word בטח, from which we have often in the Rabbinical בטוי futilitas, temeritas in loquendo, and that this was the way in which the translator was guided to the choice of a Greek word of such rare occurrence.^b For as yet, apart from the Glossaries, it has been found in the single passage, Simplicius in Epict. enchirid. c. 37, p. 212, ed. Salmas.^c The interpretation of its mean-

that he himself is the man in whose hands the subject is but too frequently lost beneath a flood of battological exclamation. What, however, in this case, is the result of his *echauffement* against the expositors? He discovers that the word is borrowed from the Zend language!

^a See Wolf's *Curæ*.

^b The translation of the New Test. set on foot by the London Society for the conversion of the Jews, which is usually too stiff, and on that account, not Hebraical, has here לא תשנו דברי חנם, quite according to the English translation: Do not use vain repetitions. In this, as in other points, a newer translation (1831,) set on foot and brought out by Baxter, is preferable. It has אל תרבו לבטא בשפתיהם (שפתיכם).

^c Here, according to the quotation of Schaller and others, another passage from Plautus would be added: paucis verbis rem divinam facito, centies idem dicere est βαττολογεῖν. But

ing we must obtain partly from these two passages, partly from the synonymes βατταρίζειν, βαττολάλος, partly from the Scholia and Fathers of the church, and partly from the connection. In Simplicius, the βαττολογία is quite clearly the same as πολυλογία. Βαττολάλος Gloss. Philoxeni, ed. Labb. Par. 1679, p. 35, is interpreted garrulus, and in Lucian, Deo Chrysostom, Themistius,^a βατταρίζειν comprises speaking both *without order* and *foolishly*. In a passage of Theodoret, Opp. V. p. 47, βατταρισμοί and τὰ ἀτημελῶς εἰρημένα stand parallel. The authors of the Glossaries, on the word βάττος, give first the meaning ἰσχνόφωνος, μογιλάλος, and on βάττολογία, μόγις λαλεῖν (Etym. M.,) afterwards the sense πολυλογία (Suidas,) and, in fine, φλυαρία, ἀργολογία, ἀκυρολογία, (Hesych., Alberti's Gloss.) These three meanings, moreover, pass into each other, for the stammerer *repeats* the same thing, he consequently speaks *too much*, and he speaks *awkwardly*. Theophylact, to be sure, draws the distinction, that only βαττολογία = φλυαρία, whereas βατταρισμός is ἡ ἀναρθρος φωνή, but this distinction, as may be shewn, did not obtain in the usus loquendi.

Now it is not indifferent for the meaning, whether we here give prominence to the mere idea of *much speaking*, or to that of praying for what is *improper* and *unworthy*. Among the Greek Fathers, over

by a strange blunder, the last sentence has been ascribed to Plautus, whereas the words are by Grotius, appended after quoting those of Plautus. The former words are to be found in the Poenulus, act. 1. sc. 2. v. 196.

^a See Wetstein.

whom the comparison of this saying with v. 32, had a powerful influence, the notion of much speaking falls quite into the shade, whereas that of praying for things unworthy and improper, is brought forward. Gregory of Nyssa, in the introduction to his exposition of the *Oratio domin.* ed. Par. T. I. p. 717, thus speaks upon the word: ἄξιον ἐξετάσαι, τί σημαίνει τῆς βαττολογίας τὸ ῥῆμα... δοκεῖτοίνυν μοι σωφρονίζεν τὴν χαυνότητα τῆς διανοίας, καὶ συστέλλειν τῶν ταῖς ματαιαῖς ἐπιθυμίαις ἐμβαδυνόντων, καὶ διὰ τοῦτο τὴν ξένην ταύτην τῆς λέξεως καινοτομίαν ἐξευρηκένας,^a ἐπὶ ἐλέγχῳ τῆς ἀνοίας τῶν περὶ τὰ ἀνωφελῆ τε καὶ μάταια ταῖς ἐπιθυμίαις διαχρισμένων· ὁ γὰρ ἔμφρων τε καὶ συνετός, καὶ πρὸς τὸ χρήσιμον βλέπων λόγος, κυρίως λέγεται λόγος· ὁ δὲ ταῖς ἀνυπόστατοις ἐπιθυμίαις διὰ τῆς ἀνυποστάτου ἡδονῆς ἐπιχρισόμενος, οὐκ ἔστι λόγος, ἀλλὰ βαττολογία· ὡς ἄν τις Ἑλληνικώτερον ἐρμηνεύων εἴποι τὸν νοῦν, φλυαρία καὶ λῆρος καὶ φλήναφος, καὶ εἴ τι ἄλλο τῆς τοιαύτης σημασίας.^b Basil very expertly adduces the saying in

^a When this Father speaks of *new* words which the Evangelists had invented, as at present, we must not always take this strictly, as if they actually did not occur in the whole domain of the Greek tongue. Thus, in the discourse upon 1 Cor. xv. 28, T. II. p. 19, he designates as καινοτομία λέξεως, the expression περιπερεύσθαι, 1 Cor. xiii. 4, and ἐριθεία, which words were, however, not so very rare in the usus loquendi. See my *Beitrag zur Spracherkl. des N. Test.* s. 27.

^b It is worth while to investigate what the term βαττολογία denotes.... He seems to me, then, to be castigating haughtiness of mind, and restraining such as immerse themselves in vain desires, and, for that purpose, to have invented this foreign novelty of a word, to reprove their folly, who are dissipated with desires about things useless and vain. For speech discreet and intelligent, and directed to what is expedient, is properly styled λόγος. Whereas that which, through vain pleasure, is over-

the exposition of Is. i. 15: *καὶ ἐὰν πληθύνητε τὴν δέησιν, οὐκ εἰσακούσομαι*, and in both the saying of the Old, and the saying of the New Testament, refers the much speaking, to prayers for (all kinds of) *σωματικά* and *ἐπίγεια*, drawing a comparison with Prov. x. 19. *ἐκ πολυλογίας οὐκ ἐκφεύξῃ ἁμαρτίαν*, to which he then, in like manner, very ingeniously contrasts Ps. xxvii. 4. *μίαν ῥητῆσάμην παρὰ Κυρίου, ταύτην ἐκζητήσω, τὸ κατοικεῖν με ἐν οἴκῳ Κυρίου* (Opp. T. I. p. 408.) In substantially the same way, had the word been before conceived by Origen, (in the Book *περὶ εὐχῆς*, T. I. p. 330), and by Chrysostom. Origen commences his explanation of it, with the antithesis, *μὴ βαπτολογήσωμεν, ἀλλὰ θεολογήσωμεν*,^a and adds, *βαπτολογῶμεν δὲ, ὅτε μὴ μωμοσκοποῦντες ἑαυτοὺς, ἢ τοὺς ἀναπεμπομένους τῆς εὐχῆς λόγους, λέγομεν τὰ διεφθαρμένα ἔργα, ἢ λόγους, ἢ νοήματα ταπεινὰ τυγχάνοντα κτλ.*^b That *πολυλογεῖν*, means the same, what is *good being but one*. Chrysostom says, “ The *βαπτολογία* is in the first place the *φλυαρία*, οἷον ὅταν τὰ μὴ προσήκοντα αἰτῶμεν παρὰ τοῦ Θεοῦ, δυναστείας καὶ δόξας...καὶ ἀπλῶς τὰ μηδὲν ἡμῖν διαφέροντα—μετὰ δὲ τούτων, he then, however, adds spread with empty inclinations, is not *λόγος*, but *βαπτολογία*. As one telling his mind in better Greek may say, *φλυαρία*, and *λόγος* and *φλιναφοσ*, and if there be any other term of a like signification.

^a *Θεολογεῖν* has here the meaning which spread in the ecclesiastical *usus loquendi*, *Deum laudibus celebrare*. See Eus. Hist. eccl. l. X. c. 3, and Montfaucon on Athan. Opp. in indice, s. h. v.

^b We *battologize*, when, neither severely scrutinizing ourselves, nor the words which in prayer we utter, we say corrupt things, or express thoughts and language that are mean.

δοκεῖ μοι κελεύειν ἔνταῦθα μηδὲ μακρὰς ποιῆσαι τὰς εὐχάς.
 So afterwards also Theophylact and Euthymius. To this way of conceiving the word, the Æthiopic and Persic translators approximate: They have, "Speak not what is improper." On the other hand, by far the greatest number of translators take βαπτολογία as altogether=πολυλογία. So even in his day, the Syrian with his much debated,^a ܠܘܠܝܢ ܠܘܠܝܢ. The Vulgate and Arabic have, nolite multum loqui, Ulphilas, fluvaurdjaith, *to make many words*, Luther, *plappern*, the English version, *to use vain repetitions*, the Danish, *to use superfluous words*. Almost all expositors likewise restrict βαπτολογία to verbose prayer. Zwingli: Sine verbositate, multa jacula simul emissa tardius volant, pennis impedita, unum solum velocius scopum attingit. Few only form an exception. Dan. Heinsius says: μετewρισμόν in orando maxime notari arbitror, ut cum labia et lingua sine mente orant, and Casaubon, that

^a See Casaub. Exercit. Anti-Baron, l. xiv. p. 236. Nik. Fuller, Miscell. sacra. Lond. 1617, l. 2, c. 16. Ludv. de Dieu Critica sacra. Amst. 1693, p. 327. The word ܠܘܠܝܢ is doubtless the same which occurs in the Targum of Ps. xxxi. 19, and very frequently among the Rabbins in the sense *to shut*. This is put beyond all doubt, by the fact, that ܠܘܠܝܢ, which Castellus ought to have brought under the root ܠܘܠܝܢ is used for ܠܘܠܝܢ in the Syriac translation of Ps. xxxviii. 14. But as the stammerer likewise cannot rightly open his mouth, it has also received the meaning of *blaesus*, which is the usual one. The Syriac accordingly has used the very word which answers to the *first* meaning of βαπτολογεῖν. Whether, however, in the Syriac also ܠܘܠܝܢ in the extended sense, meant πολυλογεῖν is not certain, but yet quite probable.

βαπτολογεῖν involves two faults, *repetitio eorundem verborum* and *multiloquium*. So likewise, Grotius. Baronius, against whom he contends, has, in defence of the rosaries, &c. used in his church, observed that *βαπτολογία* is not equivalent to *πολυλογία*, but denotes the *φλυαρία*, to which his learned opponent justly answers, that though that be the case, there is made immediately after mention of the *πολυλογία*. Salmasius takes up the idea in just the same way as Basil. The heathen, he says, prayed for all manner of earthly blessings and enjoyments, and, in so far, the *βαπτολογεῖν* comprises prayer for what is vain. Many, as Chemnitz, conjoin this reference with the two meanings given by Casaubon.

It is verses 8 and 32. that have mainly given occasion to that conception of the word, which we find in the Greek fathers and Salmasius. In the latter of these passages, it is said that the disciple of Christ ought not, like the Gentile, to be full of care for his earthly supplies, seeing that his heavenly father knows that he has need of them, and so here likewise at ver. 8, the antithesis is taken in the sense: "Ye do not need to enumerate to God your many bodily wants, for he knows well what ye stand in need of." Now, although this view commends itself in certain regards, still the following has much more clearly a basis in the context. The *γάρ* after *δοκοῦσιν*, states the reason why the *battology* obtains among the Gentiles. It is because they believe they can force God to listen to them by the multitude of words. Quite in the sense of the ancient world, and of the view here censured, Polybius, Hist. l. xix. c. 29, calls the much praying of the Gentiles a *μαγγανεύειν πρὸς τοὺς θεοὺς*, and again

ἀποκινᾶειν, καταδυσωπεῖν τοὺς θεούς, among the Latins fatigare, lassare, obtundere Deos. Now, from this antithesis, it is necessarily to be inferred, that βαττολογεῖν must have mainly the sense of πολυλογεῖν, although to that, as the nature of the case involves, accessory ideas, such as of φλυαζεῖν, ὑθλεῖν, may be attached. Accordingly, ver. 8 must be also taken in this connection, which further recommends itself in preference to that formerly given, inasfar, as a reason then arises for the πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν: “He who is my disciple must not suppose that by prayers alone does God come to know what man stands in need of. Hence also it is not necessary to recite diffusely, or frequently repeat it to him, in order in this manner to bring him at last to listen favourably to prayer. Such a disciple cherishes a filial confidence, which in few, but consequently weighty terms, prays in the way shewn, ver. 9—13.” According to this view, we should like best to translate βαττολογεῖν as Luther does, *plappern*; Angl. to prate, or as Beza, blatterare, only that with the latter the eadem which is appended, restricts somewhat too much the compass of the word. It but remains to mention historically in how far the βαττολογεῖν could be specially laid to the charge of the heathen. We have first, however, to obviate a possible misunderstanding of the words. The text Luke xviii. 2, appears to stand in contradictory antithesis to the present admonition, for there the ἐκλεκτοί are called upon by their many prayers, κόπον παρέχουσιν τῷ Θεῷ, καὶ ὑπωπιάζουσιν αὐτόν. But these expressions are in the domain of parable, and hence must not, in the strict sense, be transferred to God.

If we look to ver. 7, it is clear that Christ in that exhortation by no means required a *πολυλογεῖν*, a using of many words, but that we should not grow weary, when God delays his help. Such is the case with Luke xi. 8. There is the same exhortation Rom. xii. 12. Col. iv. 2. 1 Thess. v. 17. The saying of the Lord, accordingly, is not aimed against frequently and repeatedly praying, and neither is it against praying long, provided only that the multitude of the words be the expression of the feelings; in which case the saying of Philemon applies (*Philemonis reliquiae*, ed. Meinecke, p. 398.): Τὸν μὲν λέγοντα τῶν θεόντων μηδὲ ἐν | μακρὸν νόμιζε, κὰν δὲ εἴπη συλλαβάς | τὸν δ' εἶ λέγοντα μὴ νόμιζε εἶναι μακρὸν, | μηδ' ἂν σφόδρ' εἴπη πολλὰ καὶ πολὺν χρόνον. Admirably, observes Augustine in ep. 121, ad Dioscor.: *Multum loqui in precando est rem necessariam superfluis agere verbis, multum autem precari est ad eum, quem precamur, diuturna et pia cordis excitatione pulsare, nam plerumque hoc negotium plus gemitibus, quam sermonibus agitur.* Compare, moreover, in a practical point of view, the beautiful words of Luther and Chemnitz on the passage.

With regard now to the ὡσπερ οἱ ἔθνηκοί, the very same does not hold here as at ch. v. 47. The egotistical love, which loves only those who are its own, was not peculiarly distinctive of the Gentiles. To the blinded Israelite it is there demonstrated that the virtue, in the way exercised by him, is to be found even among persons who passed in his eyes for the representatives of ungodliness. In the present passage, and at v. 32, notice is taken of an error which was

pre-eminently characteristic of the Gentile. While, among the Rabbins we meet with only a few passages upon the love of enemies, they give manifold admonitions to brevity in prayer. In Scripture, Eccl. v. 1. (Sir. vii. 14,) belong to this class. Copious and beautiful sayings of the kind from the Rabbins are to be found in Grotius, Drusius, Wetstein, Schöttgen, Buxtorf, floril. p. 280, Scheidius and Meuschen, p. 68. Some of their sayings, to be sure, express likewise the very opposite. See Lightfoot, Buxtorf, floril. p. 281. Selden, De synedr. l. 1. c. 12, gives a very tautological prayer of the modern Jews; And especially apposite is what Saubertus, p. 71, states, viz. that the Jews in the Sabbath evening prayer, are wont to call out for half an hour the last syllable of the word $\gamma\eta\kappa$, from Moses saying, Deut. vi. 4. The $\pi\rho\omicron\phi\rho\acute{\alpha}\sigma\epsilon\iota\ \epsilon\ddot{\upsilon}\chi\epsilon\sigma\theta\alpha\iota\ \mu\alpha\kappa\rho\acute{\alpha}$ in Matth. xxiii. 14, seems likewise to point to the $\pi\omicron\lambda\upsilon\lambda\omicron\gamma\iota\alpha$ of the Pharisaiical party of those days. Among the heathen, this much speaking was particularly at home, and indeed, as Casaubon has correctly discriminated, in a two-fold form, to wit, as $\delta\iota\pi\lambda\alpha\sigma\iota\omicron\lambda\omicron\gamma\iota\alpha$, $\kappa\upsilon\kappa\lambda\omicron\pi\omicron\rho\epsilon\iota\alpha$, $\tau\alpha\upsilon\tau\omicron\lambda\omicron\gamma\iota\alpha$, and as $\pi\omicron\lambda\upsilon\lambda\omicron\gamma\iota\alpha$ in the narrower sense. First of all, the heathen was misled into $\sigma\tau\omega\mu\upsilon\lambda\iota\alpha$ in praying, by the multitude of his gods. In order to secure being heard, the Greek, not satisfied with invoking one of his 30,000 deities,—for that is the number given by Hesiod, Oper. et dies, v. 250—frequently brought forward a whole choir of them. Thus, it is said of the Mauritanian priestess in the Æneid, l. IV. v. 510: *tercentum tonat ore Deos Erebumque Chaosque etc.*, on which, see Heyne. Besides this, there were the endless

ἑπωνυμίας of the deities, which in solemn prayer, required to be enumerated. Compare Plato de republ. l. 3, p. 394, A., Πολλὰ τῶν Ἀπόλλωνι εὐχέτο, τὰς τε ἑπωνυμίας τοῦ Θεοῦ ἀνακαλῶν. Such enumerations are known to us, particularly from the Orphean Hymns, and are also ridiculed by Lucian in Timon, c. 1.^a It is a question, however, whether the πολυλογία of the Gentile prayers, in this point of view, was known to the Jews and our Saviour. On the other hand, even the Jews were universally acquainted with the recitative form of the heathen prayers, which struck even a person who did not understand the language, somewhat, perhaps, like the Ave Maria chaunted in countless repetitions by the crowds of penitents on the streets of Italy. The most ancient example of such endless reiteration of one and the same formula, is that which we find I Kings xviii. 26, where the priests of Baal cry out for half a day, “O Baal, hear us!” We have afterwards another in the New Test. Acts xix. 34, when the people of Ephesus cried out the space of two hours, “Great is Diana of the Ephesians.” In Terence Heautont. V. 1, we read: Ohe! jam desine deos, uxor, gratulando obtundere

^a That the more serious Israelites looked with contempt upon this accumulation of God's epithets in prayer, results from the dictum of R. Charina which Maimonides adduces in the More Nevochim l. 1, c. 59. He remarks, however, on that very passage, that this abuse appeared among the Jews in just the same way as among the Gentiles, ולא כמו שעשו הפתיים באמת אשר המריצו בשבחים והאריכו והרבו דברים בתפלות הברות ומליצות קבצום להתקרב בהם לבורא.

illos tuo ex ingenio judicas, ut nihil credas intelligere, nisi idem dictum est centies.^a This repetition is particularly frequent among the Indian and Mahometan monks, of whom the former for whole days cry aloud the sacred syllable *Um*, and the latter turn about in a circle, and pronounce the هو *He!* or الله *God!* until they grow giddy and drop down.^b We saw, however, that this sense of *διπλασιολογία*, *κυκλοπορεία* lies nearest to the primary sense of *βαπτολογεῖν*, viz. to *stammer*, inasmuch as the stam-

^a Commentators here quote almost generally, as an example of the *βαπτολογεῖν*, the passages from Lampridius and Trebonius Pollio, where the decrees of the senate are intimated with the statement, that the call has been made *Sexagies*, Auguste Claudii, dii te nobis praestent, *quadragies*, Principem te semper optavimus, *quingies*, Tu nos a Palmyrenis vindica etc. See Trebellius vita Claudii, c. 4. But, first of all, these are civil and not religious advocations, and moreover, this way of dissenting belonged to the forms of the later Roman and Byzantine court. The *acclamations*, together with the number of times which they had been made by the different parties, were formally registered by a public secretary, hence also the name *ἄκτα* and *ἀκτολογία*. A much greater number might have been collected from Constantine's Porphyrog. than from the Hist. Aug. e. g. l. I. c. 38—40, p. 114, sqq. Casaubon. ad Vulcat. Gall. in Avid. Cass. c. 13, and Reiske and Leich in Constantiu Porphy. Ceremoniale, ed. Lips. p. 27.

^b The Mahometans carry the *βαπτολογεῖν* to the greatest lengths of any nation. Olearius relates in his travels in Persia, that in Schammachia he heard a man pray so long and so loud, that he lost his voice; but, nevertheless, when his voice had quite died away, he still groaned out 50 times the name of God. Compare the very solid book, Muhammedanus precans, von Henning, Schleswig 1666, p. 14.

merer forthwith repeats the same words, and consequently speaks *much*. The very abuse of prayer accordingly, which Christ has here chiefly in view, has become naturalized in his own church; we allude to the Rosary of the Roman Catholics. Nay, the very prayer which he opposed to *battology*, has been made subservient to that error. For, according to the rosary, the Ave Maria is prayed over 150 times, (or 50 or 63 times,) and the Paternoster, patriloquia as it is styled, 15 times, (or 7 or 5.) An admirable treatise against the βαπτολογιῶν in the Christian church, is the De pseudo-precationibus, rosariis, litaniiis etc. von Gisbert Boetius in his Disput. selectae theol. T. III. p. 1022, sqq. Erasmus himself directs attention to the degree in which the transgression of this precept of the Lord had become prevalent in the church to which he belonged.

THE LORD'S PRAYER, v. 9—13, and as appendant,
v. 14, 15.

1. The literature.
2. The time, place, and design of it.
3. The sources from which it has been derived.
4. Its contents and train of thought.

1. LITERATURE UPON THE LORD'S PRAYER.

The treatises or writings which relate to the preface or particular passages of the prayer, will be mentioned in their place. Here we shall only name the interpreters who have favoured us with an exposition of the whole, and among these, merely the most eminent, the number of explanations, particularly for as-

cetical uses, being prodigiously great. Of these quite a multitude are quoted in Lilienthal's *biblischem Archivarius*, Königsb. 1745, p. 39. In the ancient church, the prayer has been expounded by most of the distinguished Fathers. From the Greek church, we mention as follows: 1. Origen in his work, *περὶ εὐχῆς*, c. 18, Opp. T. I. p. 126, sqq., a detailed and highly talented treatise. Here, to be sure, as in the other writings of the author, there are digressions; such as are made by the over-flowing stream; here also original fancies, but, compared with the penury of spiritual understanding shewn by more recent commentators, what a plenitude of genuine theological insight! and what riches of sentiment and thought! The man who, with Herr von Matthäi,^a can say of this work, (*περὶ εὐχῆς*,) of the great Father: *quo libello equidem nihil usquam unquam inveni absurdius*, has truly exposed the certificate of his own mental poverty. 2. Chrysostom, once in his Homilies in Matth. hom. XIX. T. VII. p. 149, and afterwards in that *De instituenda secundum Deum vita* T. II. ed. Montf. In T. VIII. we also find a spurious exposition of the paternoster. His explanation is simple, popular and full of heart. He likewise endeavours to trace the connection between the petitions. 3. Isidorus Pelusiota Epist. l. IV. ep. 24. The explanation is short, and of no great value. 4. Cyrillus Hierosol. in *Cateches.* 23, § 11—18. Opp. ed. Touttée, p. 329. Here too, it is short and not distinguished. 5. Gregory of Nyssa's five discourses, *De oratione*, in which,

^a *Nov. Test.* T. I. p. 23, note.

from the second to the end, he elucidates the Lord's prayer, T. I. ed. Paris. p. 723, sqq. The exposition is verbose, but full of mind and beauty. The Anonymus in Steph. le Moyne *Varia sacra*, Lugd. B. 1685, I. 66. The explanation he gives of ἐπιούσιος deserves attention. The fragments communicated by Alex. Morus from a codex of Athanasius in the Medicean bible,^a belong to the same author.

From the Latin church we name, 1. Tertullian, in his *Liber de oratione* T. III. ed. Paris. p. 501. The explanation is brief, and not devoid of substance. 2. Cyprian, in his work, *De oratione dominica*, Opp. ed. Par. p. 317. This is more detailed, and contains much that is excellent and profoundly Christian. 3. The Pseudo-Ambrosius, in his work *De sacramentis* l. V. c. 4. (On its spuriousness see Oudinus T. I. 651.)^b This is short and without importance. 4. Jerome, in his explanation of Matthew, and in his *dialogus contra Pelagianos*, l. III. c. 15. T. II ed. Ven. This is brief, but particularly important for the history of the exposition. Augustine in his exposition of the *Sermon on the Mount*, and discourses on Matthew vi.

^a Notæ in Nov. Test. p. 26.

^b I do not know upon what foundation, the statement of Wetstein rests, that Ambrose is unacquainted with the doxology. In his commentary on Luke, he passes entirely over the Lord's Prayer, and elsewhere I have not been able to find a single passage in which he speaks of the doxology. That the book *De sacramentis*, however, does not proceed from Ambrose, but belongs to no earlier a century than the seventh, is evinced by the circumstance that the explanation there, contains the doxology, and that it refers to Father, Son and Holy Ghost, as was common in the later Catholic Church. See on v. 13.

De oratione domin. sermo LVI—LX. T. V. ed. Bened. His explanations contain excellent matter, but are uncommonly vacillating. 6. Auctor operis imp. This contains much worthy of attention. Suicer has, with great erudition, collected the expositions of the Greek Fathers, in his *Observationes sacrae*, Tiguri 1665. c. VII—XI.

From the period of the reformation, the explanations received into the catechisms of the two Protestant churches, have acquired the most importance; the one in the larger, another in the smaller catechism of Luther, and that in the Heidelberg catechism of Ursinus and Olevianus. Both explanations, like the respective catechisms themselves, are masterpieces of popularity, and at the same time, of theological depth. Besides Luther's two explanations in the catechisms, we have three others from him. The first from his sermons, taken down by J. Sneider, appeared in 1518, and was shortly after in the same year, published by Luther himself, under the title "Exposition of the Lord's Prayer, for simple folk." To this edition there is an appendix formed by two quite short tracts: A brief compend and order of all the prescribed petitions, and, A short exposition of the Pater Noster, forwards and backwards. Afterwards in 1529, there followed the exposition in the catechisms, and finally something more explanatory of the Lord's prayer, in the sermons on Mat. vi. which he began to deliver in 1530. That first more detailed exposition for the laity gives evidence of a less degree of purity and ripeness of insight, than the subsequent works. Among the mighty number of expositions to be found

in the later commentaries of the different churches, none deserves to be distinguished so much, as Chemnitz' *Harmonia evangel.* T. I. c, 51. It is peculiarly rich in Christian knowledge, and insight into the connection of the truths of Scripture. Socinus' exposition also is very copious, and laboured with great industry. Among the various separate treatises that have appeared, most consideration is due to the *Exercitationes in orationem dominicam* of the learned Herm. Witsius in his *Exercitationes sacrae*, Amst. 3. ed. 1697. Overlooking the want of precision and of able generalization of particulars, there is here much very serviceable for elucidation, and also, as must be noticed, a learned attention paid to the *Patres*. In the next place, the acute and partly original exposition of Gottfr. Olearius, in his *Observatt. sacr.* Lips. 1713. p. 176, sqq. deserves attention. Neither again is the treatise of Nik. Brunner *De praestantia et perfectione orationis dominicae* in the 2d vol. of the *Tempe Helvet.* Tig. 1736, to be overlooked, manifesting in form, the strictness of the school of Lampe, but with good insight into the meaning.^a In fine, from a more recent date, the treatises

^a In this collection of dissertations, Vol. I. p. 351, there is one by Stapfer, *De nexu et sensu orationis dominicae propheticæ*, which shews that it is not the philosophy of Hegel alone which can light the way to that profound view of the Lord's Prayer, which discovers in each petition, a period in the development of countries and nations, agreeably to the description of Professor Sietze in his *Grundbegriffe preussischer Rechts-und Staatsgeschichte*, Berl. 1829. Even the Theologian Stapfer points out in the six petitions, the periods of the history of the church.

worthy of most regard, are that of Nösselt in his *Exercitat.* Hal. 1803, which, however, in nowise penetrates deeper into the subject than the works which preceded it; farther, my esteemed colleague, Dr. Weber's valuable elucidation of the prayer in the Program of 1828, entitled *Eclogae exegetico-crit.* in nonnullos libror. N. T. locos II. and III. and Gebser's dissertation *De oratione dom.* comment. I. Regiom. 1830, which is written with pains.

2. UPON THE TIME, PLACE AND PURPOSE OF THE PRAYER.

At Luke xi. 2, it is related to us from a later period of the life of Christ, that after he had prayed, one of his disciples applied to him for a form of prayer, and that then Jesus communicated to him the very prayer which we here find in the sermon on the Mount. Now, this occasion for the delivery of the prayer seemed to many so very appropriate, and, on the contrary, the insertion of it in Matthew so much the reverse, that, coupling the fact of Luke in other cases proceeding more chronologically, modern divines, as we already remarked, have, since the days of Pott, whom Olshausen and Gebser recently joined, drawn from this their main proof of the assertion, that, in the sermon on the Mount, Matthew has fused together speeches of our Saviour, heterogeneous in their character, and delivered at different periods. The most recent scepticism to be sure here vouchsafes its confidence in a chronological

regard to Luke, just as little as to Matthew. Sieffert (über den Ursprung des ersten Canonischen Evangel. s. 79) thinks: "There is certainly ground to suppose, that it must have been an earlier period when the occasion offered itself to the disciple of making the request, in which he referred to the similar procedure of John," and that in general, "in Luke's narrative much might well have been jointed together, which did not happen just on that last journey;" this must necessarily be supposed in regard to the various declarations that are ranged together from v. 5. See above, Vol. I. p. 17. Still Sieffert is of opinion that Luke has assigned the proper and the sole occasion of the delivery of the prayer, and remarks that this being conceded, as is done by Olshausen, one ~~will~~ hardly can resolve upon believing that the Evangelist, who has here reported the prayer in a connection so entirely different, was an apostle and ear-witness. What, however, was the judgment formed in earlier times regarding this diversity of report? Among the ancients, Origen in particular, attended to the relation between the two reports. The question that chiefly interested him, however, was, whether, from the shorter form of the prayer in Luke, it follows that Christ himself then gave it abbreviated? From c. 30. De orat. at the commencement of the elucidation of the sixth petition, we perceive he imagined to himself, that Christ had at an after period given it abridged to the *disciple*, he standing less in need of detail than the people. The circumstance, that after the prayer had been communicated to them in the sermon on the mount, the disciples could still so-

licit a form to direct them, is explained by commentators of an earlier date, by saying that the disciple who, in Luke, asks for the form, had either been absent at this part of the sermon, or had not recollected the passage, (an opinion brought forward by Origen,) or that *μαθητής*, as is likewise the case in other passages, denotes not one of the *twelve*, but another disciple, perhaps one of the *seventy* (Euthymius, Heumann), or in fine, that the disciples regarded the prayer in the sermon on the mount, as more calculated for the people, and now, as related in Luke, desired a form for themselves in particular. According to Nössel and Raw, this request was made by them to Jesus, shortly prior to the sermon on the mount, and the answer which he then gave has been inserted by Matthew in the discourse. According to Paulus, in his Commentary, I. s. 712, it was in the prayer itself, that Jesus first replied to their question, which had been put to him prior to the sermon. All these answers have been declared by the most recent critics to be unsatisfactory.^a And yet why so? Is there

^a Calvin also wavers in total uncertainty: *Incertum est, semel an bis hanc orandi formam Christus discipulis tradiderit. Quibusdam hoc secundum videtur magis probabile..... Quia tamen diximus, Matthaeum praecipua quaeque doctrinae capita colligere, ut melius ex continua serie totam summam perspiciant lectores, fieri potest ut Matthaeus occasionem, quam refert Lucas, omiserit, quamquam hac de re cum nemine pugnare velimus.* Socinus, too, finds all these methods of escape wholly unsatisfactory. He makes the proposal, although with the utmost caution not thereby to encroach upon the reverence due to the word of God, whether in this case we might not suppose in Luke a neglect of the order of time? It is interesting to

anything at all violent, anything forced, in the supposition, that the prayer, set forth by Jesus in the presence of the people as an example of how we are to avoid *battology* in praying, and which, in the context before us, is so entirely destitute of the character of a formula, was not looked upon by the disciples as a formula at all, or as being intended for their use, and consequently that, unmindful of this type of a true prayer, they at a later period solicited one particularly destined for themselves? Were they not in other cases also uncertain, whether what the Lord said before the people had a special application to them? See Luke xii. 41. And supposing it were to be considered very unlikely, that *all* of them should labour under such a mistake, still might not that be the case with one or more? Luke speaks of but *one* of the disciples. Should any however object, that the Lord must have intimated by some word or other, that they had only to call to mind the prayer which, at a former period, he had already given them, would this be the sole instance, in which, of what was spoken by Christ, the essential part alone has been communicated? Let us, besides, take into consideration, how excellently the prayer fits its place in our Evan-

observe, how men, who, in the atmosphere of the nineteenth century, would infallibly have proved rationalists, when growing upon the stock of the strong faith of the *sixteenth*, notwithstanding their endeavours to tear themselves away, did yet draw from it spiritual nourishment! How many genuinely Christian ingredients, of which our modern theology is destitute, are yet to be found in the writings of the Socinians, whose fundamental tendency is in other respects wholly that of our so called *rational-supra-naturalists*!

gelist, so that were we to tear it out of the connection, we might also discard v. 7 and 8, the warning against hypocrisy in prayer being already complete at v. 6, and we shall not be able to avoid the conclusion, that, upon a different occasion, the Saviour did in fact repeat the same form of prayer. If such be the case, we might also embrace the supposition of the ancients, viz. that the second time, the Saviour gave the prayer in the abridged form in which we find it in Luke. But what then could be his reason for abbreviating it upon that occasion? As he had before delivered it, to serve as the model of a short prayer, in opposition to the βαττολογεῖν, we should not expect him superfluously to insert the three clauses which are wanting in Luke: ὁ ἐν τοῖς οὐρανοῖς, γενηθήτω τὸ θελημα σου κτλ., ἀλλὰ ῥῦσαι ἡμᾶς κτλ., so as afterwards to find a correction necessary. It would only remain, therefore, to seek perchance, as Michaelis does, the ground of the abbreviation in the disciplēs, to wit, that to them the previous formula had appeared all too short, and that being, from their love of *battology*, dissatisfied with it, they had supplicated a new one, upon which, in order to put them to shame, they had received one still more brief. It is more correctly supposed (as Nösselt and Olshausen also do), that the informant of Luke has reported the words less fully than they have been preserved to us by the apostle Matthew, which is, in fact, the case with the report of the whole sermon on the Mount, and likewise in other passages, Luke vi. 3—5. Compare with Matth. xii. 3—8. Luke viii. 19—21. Compare with Matth. xii. 47—50. Luke ix. 19—22. Compare with Matth. xvi. 14—21.

With regard to Christ's design in communicating this prayer, the main question is, whether it was intended to be repeated word for word by his followers; or whether he merely meant to shew what the substance of a Christian prayer should be. The one extreme on this subject lies in the opinion, which, according to Harmenopulus (Century 14th), *De sectis hæreticis*, was ascribed to the Bogomilians, viz. that they rejected every prayer, except the Lord's, which statement, however, certainly refers only to prayers appointed to be said *in the church*. The other extreme is indicated by Grotius, when he says: *Non præcipit Christus, verba recitari, sed materiam precum hinc promere*. According to this author, *οὕτως* must mean in hunc sensum. Now, doubtless, our dictionaries do give under *οὕτως*, *simili vel eodem modo*; but when the subject is *publishing* or *reciting*, so as that after *οὕτως*, the words also are expressly given, that circumstance itself cuts off all indefiniteness, and we can come to no other conclusion, but that the precise words ought to be recited. (Mat. ii. 5. Luke xix. 31. Acts vii. 6; xiii. 34, 47. Rom. x. 6.) Wherever this strictness is not intended, the expression will uniformly be found to be likewise modified, as perhaps by a *οὕτω πως*.^a That in the present case, however, the very words are meant to be given, is plain, partly from Luke xi. 2, *ὅταν προσεύχησθε, λέγετε*, and partly from the an-

^a It is a great mistake, when Möller (*Neue Ansichten schw. Stellen*, s. 43), tries to shew, that the adverb stands here for *ταῦτα*, as is also Schleusner's opinion. On the supposed location of adverbs for adjectives see Winer, s. 389.

fithesis. Had Christ designed merely to give the *substance* of Christian prayers, this would have afforded a very indirect antithesis to the *πολυλογία* and *βαπτολογία*. A direct antithesis arises only, when he shews how they might in prayer be both *brief in words*, and yet rich in matter, and this having been his intention, it behoved him to specify the words. Wolzogen, who could not reconcile himself at all to the thought of Christ's intending here to prescribe a formula, requires that the *οὕτως οὖν* shall not be at all understood as contrast to what goes before. Even, however, although the Saviour have here prescribed a form, still what the Bogomilians are supposed to have wished does not follow. Tertullian in his day says very appositely: Quoniam tamen dominus prospector humanarum necessitatum seorsim post traditam orandi disciplinam, *petite*, inquit, *et accipietis*, et sunt quae petantur pro circumstantia cujusque, etc. Christ^a himself, and the apostles likewise, use other prayers. John xvii. Matth. xxvi. 39. Acts i. 24; iv. 24. Nay, we cannot even prove what we now witness, viz. that no general assemblage of Christians can or should take place, without the Lord's prayer being said. For neither in the Acts of the Apostles, nor in any other writers prior to the third century, do we find

^a Christ, be it remarked, delivered this prayer solely for his church. *He* could not pray, "Forgive us our debts." Hence the expression, "After this manner, therefore, pray *ye*." And were there any of the sons of Adam *without* sin, he, too, could no more join in with the Christian church, when with one accord it recites it. By the very circumstance, he would go out from the Christian church, as it exists on earth.

that it was used as a formula in divine worship. In Justin Martyr, it is said, that the *προσεστώς* makes the prayer, “for which service he has the qualification.” See Augusti *Denkwürdigkeiten*, Th. V. Joh. Georg. Walch *De usu orat. domin. ap. vet. christ.* in the *Miscellanea sacra*, Amst. 1744. Cyprian says of it: *Quae potest magis spiritualis esse oratio, quam quae a Christo nobis data est, a quo nobis et spiritus sanctus missus est; quae vera apud patrem precatio, quam quae a filio, qui est veritas, de ejus ore prolata est, ut aliter orare, quam docuit, non ignorantia sola sit, sed et culpa, quando ipse posuerit et dixerit, Rejicitis mandatum Dei, ut traditionem vestram statuatis.* The opinion of its peculiar sacredness rose higher and higher from the time when it was assigned a place in the *disciplina arcana*, and conceded not to the Catechumens, but solely to believers, which was done chiefly, as is supposed, on the ground that the fourth petition was interpreted spiritually, and applied to the Lord’s Supper. If, according to recent inquiries, we date the composition of the seven first books of the apostolical constitutions towards the close of the 3d century, it results from l. vii. c. 24, that at that period the faithful said the Paternoster three times a-day. In the days of Charlemagne, even children got it by heart. With respect to the *βαττολογία* practised with it, see *Supr.* p. 127. The Protestant church also adopted the Lord’s prayer, as a standing form in the public worship, and met with opposition solely from the Anabaptists, from a sect of eccentric Puritans, and from the Quakers, parties who in general reduce the whole service to the subjective state of feeling in the

congregation at the time, and consequently will not consent to tolerate in it any permanent objective element. Respecting the controversy of the Puritans with the Episcopalians in England upon this subject, see Benthem Engländer. Kirch-und Schulenstaat, C. xxvi. s. 591, seqq. We have already observed, that the shorter the prayer opposed by the Saviour to *battology*, the richer did it require to be in substance. We may hence concede what has been received in the church, that all Christian supplications must be reducible to this one. As Chrysostom says, it is the μέτρον of the Christian's prayers; and as Euthymius finely expresses it, παραδίδωσι τύπον εὐχῆς, οὐχ ἵνα ταύτην μόνην τὴν εὐχὴν εὐχώμεθα, ἀλλ' ἵνα, ταύτην ἔχοντες πηγὴν εὐχῆς, ἐκ ταύτης ἀρρωμέδα τὰς ἐννοίας τῶν εὐχῶν. In fine, Cyprian: Qualia sunt orationis dominicae sacramenta, quam multa, quam magna, breviter in sermone collecta, sed in virtute spiritualiter copiosa, ut nihil omnino praetermissum sit, quod non in precibus atque orationibus nostris coelestis doctrinae compendio comprehendatur. The Socinians were dissatisfied with this assertion, but only because they took up the idea too outwardly. Volckel, however, De vera religione, l. IV. c. 9, forms an exception.

We have only farther cursorily to notice, two hypotheses upon the design of the prayer, which may pass for antiquated. One of them is Pfannkuche's opinion in Eichhorn's allgem. Bibl. der bibl. Litt. Bd. x. s. 846, that Christ meant it to serve for a symbol of faith to his disciples, and the other the highly absurd view of Möller, broached first in Augusti's Theolog. Monatschrift, and then in the

book, *Neue Ansichten schwieriger Stellen der vier Evangelisten*, Gotha 1819, s. 39, that each several petition was the beginning of a Jewish prayer, and that Jesus' only intention was, by instancing the most serviceable of the prayers in use among the nation, to give his disciples an *interim prayer*, until the time when, by the Spirit, they should be taught to pray. It is remarkable that Augusti should have thought of defending in the *Denkwürdigkeiten*, Th. IV. 132, V. 93, this view of his old friend. Against Pfannkuche, Nösselt, in particular, takes arms in the *Exerc.*

3. SOURCES OF THE PRAYER.

It appears somewhat strange to speak of the sources of a prayer dictated by the Saviour to his disciples, inasmuch as a personage like Christ has no need to search beyond the inexhaustible fountain of his own being, for materials, especially for a prayer. If all that is meant, however, merely is, that to serve for clothing the suggestions of his own mind, the Saviour found some kind of form already extant, and proceeded to make use of it, there is nothing to object. In this way, the entire Old Testament mode of delineation became a form to him. For the good of others too, the Saviour might have deigned to make use of foreign sources. Let us now try the different opinions that have been broached upon the subject.

It is not to the fifteenth century, when Pico von Mirandola described Plato and Pythagoras as deriving their

wisdom from the Pentateuch, but to the century in which we now live, that the bizarre hypothesis of Christ having borrowed a large portion of his religion, and, among other things, the Lord's Prayer, from the Zendavesta, belongs. This view, broached by Herder, *Erläut. des N. T. aus einer neueröffn. Urkunde*, Riga 1775, by J. A. C. Richter, *Das Christenthum und die ältesten Religionen des Orients*, Leipz. 1819, by Rhode, *Die heilige Sage der alten Bactrer* 1820, and by Seyffarth, *Beitrag zur Specialcharakteristik der Johanneischen Schriften*, Leipz. 1823, is expressed most boldly by Rhode, p. 416, where it is said, "*In truth we may call Christ's prayer a short extract from the prayers of the Zend writings, and for every petition, several almost verbally equivalent parallels are to be found.*" But what is the proof of this in fact monstrous assertion? A single passage from the Zendavesta, B. 1. Th. 2. s. 89, which is supposed to resemble the fifth petition, but of which similarity there is not the slightest trace. A refutation of the groundless hypothesis is to be found in the dissertation by Gebser, *De explicatione script. sacr. praesertim N. T. e libro Zendavesta*, Ien. 1824, and in his treatise *De oratione dominica*, p. 19.

On the other hand, there can be nothing startling in the assertion, that the Saviour borrowed the petitions of this prayer from prayers used by his countrymen at the time, provided always that we do not reckon the cause of this to have been any poverty of intellect on his part, but hold what Olshausen, p. 223, says, "Every element of truth and beauty which

the civilization of the country offered, always operated in exciting his inward resources. He even reproduced the materials of tradition in fresh youthfulness, from the creative life-power inherent in himself." The collections of prayers, which the Jews make use of under the name *מזוּזוּר*, contain many excellent ones, borrowed both in thought and expression from the Old Testament. Supposing such prayers to have existed in those days, why should not the Saviour, in order to nurture his disciples in the good which they already possessed, have delivered the best petitions they contained, worked up in his mind to a beautiful whole? So far from a believer taking offence at this, the circumstance would suggest a still deeper reflection, such as is expressed by Grotius: *tam longe abfuit Dominus ab omni affectatione non necessariae novitatis*. Could it possibly scandalize any one, for the Saviour, who had experimentally imbibed so much of the spirit of the Old Testament, as that even upon the cross, Matt. xxvii. 46, he expresses his inmost feelings in the words of the Psalms, to have delivered an entire prayer in the same? Does not the Christian church of the present day, express her devotion largely in the language of the Old Testament? There could therefore be nothing offensive in that supposition. The supposition, however, must nevertheless be rejected, and rejected on the ground that the agreement which has been asserted between this prayer and prayers of the Rabbins, is wholly null. This has been already perceived by Kuinöl, Fritzsche, Henneberg, Gebser, Olshausen, so that one might look upon the opinion as almost an-

make us to follow thy commandments, lead us not into the hand of sin, nor into the hand of transgression, nor into the hand of temptation, nor into contempt. Remove us far from the bent to evil, (יצר רע), unite us with the bent to good." It needs no further proof that allusions of this kind by no means suffice to demonstrate a causal connection betwixt the Rabbinical prayers and that of our Lord. Over and above, however, we have to take into account the important circumstance, that those apparently similar expressions have been collected together from the most heterogeneous writings. Some of them occurring in the Talmud and the book Sohar, in *historical narration*, others in *moral* treatises, and, in fine, others in *collections of prayers*. Those of greatest similarity are to be found in a מחזור, *i. e.* a collection of prayers of the Portuguese Jews, and in the ספר מוסר, so much used by Drusius, whose author is a R. Jehuda Klatz. Now the Portuguese collection most certainly does not reach beyond the middle ages, and as for R. Jehuda Klatz, he lived, it appears, at the end of the *fifteenth (!) century*.^a What sort of an inference can be drawn from the prayers of this R. Jehuda Klatz, and of the Portuguese Jews in Amsterdam, with regard to the prayers in use among the Jews at the time of Jesus?

We have still an original view to notice, first broached by Knorr von Rosenroth, and which has

^a Wolf does not give the age he lived in. Even the German sound of his name shews that he belongs to modern times. But in De Rossi, *Dizionario storico degli autori Ebrei*, Parma 1802. I. p. 89, we read that his work *Sefer Musar* came out as an *opus posthumum*, 1537, in Constantinople.

gained the approval of several persons of note. This pious statesman, profoundly initiated into Jewish mysticism, and known as a writer of hymns, brings forward, in the third part of his *Apparatus in libr. Sohar. pref. § 2*, the opinion, that the petitions in the Lord's prayer represent the series of the cabalistical emanation, according to the four worlds, *mundus Aziluticus, Beriathicus, Jeziraticus, and Asia*, and in this obtained the assent of several of the learned, among others, of the great and judicious Buddeus. There arose upon this subject an animated controversy, the opposite view being maintained, particularly by Gottlob Wernsdorf in his *Vindiciis orationis domin. Vit. 1708*, and in the disputation held under the presidency of Joh. Andr. Schmid by Schrader.: *Orat. dominica historice et dogmatice proposita, praecepue autem Judaismo opposita. Helm. 1710.*

4. CONTENTS OF THE PRAYER AND TRAIN OF IDEAS.

On the richness of its contents, Tertullian, in his day, expresses himself with great force, *De orat. c. 1*: *Brevitas ista.....magnae ac beatæ interpretationis substantia fulta est, quantumque substringitur verbis, tantum diffunditur sensibus, neque enim propria tantum orationis officia complexa est, venerationem dei, aut hominis petitionem, sed omnem paene sermonem Domini, omnem commemorationem disciplinae, ut revera in oratione breviarium totius Evangelii comprehendatur.* This depth of import, however, will only be rightly apprehended, on the sup-

tiquated. During the whole of last century, and down to the present day, however, it met with such universal acquiescence, that we must enter upon the matter somewhat more in detail. Nay, but very recently, a clergyman expressed in a journal an anxious request for information whether Christ really borrowed his prayer from the Rabbins, in which case, he confessed that he would no longer be able to say it with devotion. The parallels, as they have been called, from the writings of the Rabbins, are to be found in the Annot. upon the Lord's Prayer, by Drusius, Grotius, Cappellus, Lightfoot, Schöttgen, Wetstein and Vitringa de syn. vet. p. 962, in the treatise of Witsius above referred to, and in fine, in a treatise on the particular subject by Surenhusius in the Syll. dissert. p. 31, which Chamberlayne printed along with the edition of his collection of Lord's Prayers.^a Now, on a comparison of all these so called parallel passages, it appears that a proper similarity subsists solely in regard to the preface and the two first petitions. For instance, in several Jewish prayers, God is even to this day addressed, "Our Father in heaven": There occurs, too, in several more modern prayers, "Let thy name be hallowed by our works," or "Let thy name be hallowed and thy memorial ex-

^a That very uncritical work too, *Die geheime Lehre der alten Orientaler und Juden zur innern und höhern Bibelerklärung aus Rabinern (Rabbinen) und der ganzen alten Literatur von einem grossen Philologen des Auslandes (the Swede Hallenberg), Rostock 1805*, which made so much noise on its first appearance, commences its disclosures with the pretended demonstration of the Lord's Prayer being contained in the writings of the Rabbins.

alted." In fine, prayer is often made "that the Messiah's kingdom, the kingdom of God, and the redemption of Israel might come." Now that the Saviour did not need to borrow the appellation *Father*, from a Jewish prayer, is a point on which no doubt can obtain, even were there no other ground, than that in the Old Testament, as well as among the latter Jews, God is as seldom called *Father*, and as frequently called *King*, as in the New, the name *Father* is the regular, and that of *King* the rare one. With respect, moreover, to the phrase יתכבד יתקדש שמו we will see in ver. 10, that it too occurs so often in the Old Testament, that Christ assuredly did not require to borrow it from the Rabbins. The petition, again, for the coming of the מלכות שמים, belongs so entirely to the Old and New Testaments, that, agreeably to Christian phraseology, he could not have spoken otherwise. With this, the actual parallels are properly exhausted. To the *third* petition, the only parallel to be found, consists in the words, "Let thy name be hallowed in this world, as it is hallowed in heaven," and "The Israelites are angels upon earth, the angels hallow the name of God in heaven, the Israelites upon earth." As a parallel to the *fourth* petition, the passage from the Tr. Berachoth is quoted, "The wants of thy people are many; May it please thee, O God! to give to each of them as much as is necessary for his nourishment, and to every nation what they need." For the *fifth* petition, there is wanting even the semblance of a parallel. To answer the *sixth*, the following is quoted from a Jewish morning prayer, "O Lord, our God,

position of the correctness of the hermeneutical rule, delivered vol. i. p. 139. 183. 200, to wit, that in expounding the words of Christ, we have not merely to take into account the sense in which his hearers at the time understood them, but rather try to find that which he himself connected with them. If we suppose, therefore, that, having foretold to his disciples, the future coming of the Spirit to make them perfect, he was aware of what was one day to be the spiritual life of the church, then must the prayer delivered for the use of his church in all following ages, be likewise such a one, as cannot be rightly prayed and rightly understood, except from the finished state of spiritual attainment. In other words: *This prayer acquires its full significance in the mouth of the regenerated Christian alone.* He only can, in the full sense of the term, call God *Father*. He only can, with right understanding, pray for the coming of the kingdom of God. He only can ask, “Forgive us our debts, *as we forgive our debtors.*” This is a principle which we shall have to hold fast throughout the whole exposition, and it is the sole point of view from which the import of the prayer becomes perspicuous.

If then the prayer be really rich in matter, we shall also be certain to find in it a train of ideas. Neither will there be any tautology, as so many imagined was the case with the three first petitions; For there can be no doubt of the truth of Calov’s observation, *That in this prayer, which was opposed to tautologies, tautologies are least of all to be expected.* And if there be a train of ideas, this will evince itself likewise by an external arrangement, such as

even the superficial observer remarks in the thrice-repeated $\sigma\upsilon$ of the three first petitions, and in the fourfold $\eta\mu\epsilon\tilde{\iota}\varsigma$ of the three or four last. No doubt we must beware of underlaying with logical schemes, according to the forms of the school, the discourses of the Lord and his Apostles. In the language of God to mankind, sounding from the kingdom of grace, equally with that which addresses us from the kingdom of nature, an order of a loftier kind than the formally logical prevails. Just at the point where the square of our logic will no longer fit, commence the confines of a higher realm. The discourses of men of God do not need to be dressed into French gardens by the scholastic shears of a Lampe and a Baumgarten, in order to acquire order and connection. They are like an English park, where grove and meadow variously alternate, but where, through all the seeming confusion, the law of beauty and order of a higher sort is yet maintained. It would, however, be running into extremes on the opposite side, were we to discard every proof of a strict logical arrangement. There are instances in which the formally logical disposition of bodies is the essential logic of the mind, and this is quite peculiarly the case with triplicity. It was not the effect of a meaningless *schematismus*, that the philosophy of the ancients was subdivided into Dialectics, Physics and Ethics, or the Christian doctrine into Theology, Anthropology and Soterology. In the same way, there results a logical plan for the Lord's prayer, founded necessarily in the nature of prayer and of Christian faith. The prayer contains a sacred heptad of petitions, which separate into two halves. (See, as to the number *six* which the Reformed, and

the number *seven*, which the Lutheran Church, supposes, what is said, v. 13, on the seventh petition.) The first expresses God's relation towards us, the latter our relation towards God. The three opening petitions unfold gradually one thought: 1. God must be acknowledged to be what he is; 2. Then does he reign over man; 3. Thereby will the earth be at last glorified into the kingdom of heaven. In like manner, the four last petitions contain a progression which runs parallel. Supplication begins with what is inferior, entreating first for earthly necessities, and then for spiritual blessings: 1. for the removal of past guilt; 2. for protection from guilt to come; 3. for final deliverance from all sin and evil.^a Hereupon is appended an epilogue, belonging indeed to a later period, but exceedingly well suited to the place it occupies, and which once more in a triad, states the grounds of the Christian's assurance of faith. This train of ideas is set forth, still more strictly arranged, in the following scheme by Dr. Weber, in the program of 1828, to which we have referred.

Πρόλογος.	Λόγος.	Ἐπίλογος.
	εὐχαί.	αἰτήματα.
1) πατέρες.	1) ἀγιασθήτω τὸ ὄνομά σου.	1) τὸν ἄρτον ἡμῶν τ. ἐπιούσιον δὸς ἡμῖν σήμερον.
2) ἡμῶν.	2) ἐλθέτω ἡ βασιλεία σου.	2) καὶ ἄφες ἡμῖν τὰ ὀφειλήματα κτλ.
3) ὁ ἐν τοῖς οὐρανοῖς.	3) γενηθήτω τὸ θέλημά σου κτλ.	3) καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν κτλ.
		1) ὅτι σοῦ ἐστὶν ἡ βασιλεία.
		2) σοῦ ἐστὶν ἡ δύναμις.
		3) σοῦ ἐστὶν ἡ δόξα.

^a Bengel: Tres reliquae rogationes spectant vitae spiritualis in mundo initium, progressum, exitum, rogantesque confiten-

The first εὐχὴ and the first αἴτημα Dr. Weber refers to theology, the second εὐχὴ and αἴτημα to Christology, the third εὐχὴ, with the third αἴτημα, to pneumatology, or angelology and demonology. It is more correct to say, that the disposition of these petitions is founded in the economy of Father, Son and Spirit, which economy here, as is also often the case elsewhere, appears as the deeper basis of our logical order of the Triad. The *acknowledgment of the nature of the Godhead* as holy, relates mainly to the *Father*, as the ἀρχή. His *reign* in mankind is carried on through the mediation of the *Son*. It attains its *completion* through the *Spirit*, in which the Father and Son preside in the Church, so that the divine will is executed upon earth as it is in heaven. In the same way, the *support of the bodily existence* relates to the opus creationis et conservationis, consequently, chiefly to the economy of the *Father*, the *doing away of the guilt of sin*, to the economy of the *Son*, protection from the power of temptation, and *ultimate subjective redemption* from evil, to the economy of the *Spirit*.

According to this, and especially after reflecting for one's self on the several petitions, we shall know what to think of the following remarkable judgments passed by Joh. Chr. Fr. Schulz in his Anmerk. zu Mich. Uebers., and by Möller s. 47. The former theologian is of opinion that "The want of all coherence and all natural connection between the seve-

tur non solum de sua indigentia, sed etiam de reatu, periculo et angustiis. Quum haec amota sunt, Deus est illis omnia in omnibus, per rogationes tres primas. Compare Augustine and Calvin.

ral petitions, which could scarcely be excused in a supplicant praying with the most unbridled fancy, far less in one so reflective and considerate, as Jesus doubtless requires, makes it impossible to suppose that the prayer forms a connected whole.”^a And Möller, “ In short, the moment we regard the prayer as connected, we perceive in it so many defects, that one does not understand, why Jesus did not deliver something more perfect (!!) ”

We have still one question to discuss. Are the three first petitions really petitions? It might be urged, that they refer to the cause of God, and that we cannot properly be said to *pray* for God’s cause, but only that we long for the accomplishment of what is contained in these three clauses. Dr. Weber accordingly calls them, as had been before done by Grotius, *pia vota*. In substance, however, this comes to the same thing, for, with the Christian, every *desire* becomes prayer. Besides, it would be a superficial view to say, that we here pray for God’s cause and *not* for our own. Much more is the glorifying of God in mankind, the glorifying at the same time of mankind in God, and consequently likewise a proper subject of supplication to us. Many of the exposi-

^a Schulz supposes that the prayer is to be taken up as follows :—“ When you want to make a prayer of adoration to the Father of universal nature, thus speak, O thou, who art our Father, and the Father of all thy creatures, highly exalted, let thy praise be our continual employment.” 2. “ Or when you wish to pray for the acceleration of the commencement of my religion, speak . . . ” 3. “ Or when you wish to pray to God for the utmost happiness of mankind, consisting in the willing observance of his precepts, say . . . ”

tors, however, have considered at least the first petition to be merely a votum, or as they termed it, a *doxology*—*εὐλογητὸς ὁ Θεός*, so Pricaeus, Olearius, Wetstein, Michaelis. The nature of the doxology, as we find it among the Jews and Mahometans, consists in this, that as often as with heartfelt emotion, they name the name of God, a “blessed be it,” or “hallowed be it,” is subjoined. Now, if the *ἀγιασθήτω* here were not petition, but merely something appended to the mention of God, we should expect the relative or the participle to be used, as it is, Rom. i. 25, or Rom. ix. 5. Standing in the way it does, we must necessarily regard it as supplication; the more so, that it completely fits into the train of thought, whereas in so short a prayer, a mere doxology would seem to be out of place.

V. 9. THE INVOCATION.—Here, at the very outset, we must keep in mind the remark made at p. 148. Although among the Heathen and Jews the paternal name of God was the rarer, and *δεσπότης* and *βασιλεύς* the more common, the former is still not wholly wanting. Among the Persians, Mithras bore the name of Father; See Julian, *Caesares* p. 336. ed. Spanh. Jupiter is a composition of *Diovis*=*Deus und Pater*. The *πατὴρ Θεῶν τε ἀνδρῶν τε* from Homer is familiar, as also the Hellenistic triad, *Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων*, as, e. g. *Od. IV. v. 341*. According to the celebrated passage in Plato's *Timaeus*, where the Deity is spoken of as the *πατὴρ καὶ ποιητὴς τοῦ κόσμου*, it became particularly current among the new Platonists, who also lay special stress upon the fact, that the Deity is pre-eminently

the Father of the good. Plutarch Vita Alex. c. 27. What the heathen put into the predicate πατήρ is stated Diod. Sic. bibl. V. c. 72, &c.: πατέρα δὲ (αὐτὸν προσαγορευθῆναι) διὰ τὴν φροντίδα καὶ τὴν εὐνοίαν τὴν εἰς ἅπαντας, ἔτι δὲ καὶ τὸ δοκεῖν ὡσπερ ἀρχηγὸν εἶναι τοῦ γένους τῶν ἀνθρώπων. So too does Plutarch, De superstit. c. 6, put the πατρικόν in opposition to the τυραννικόν, and say that the δεισιδαίμων knows the latter only in the Deity. It is true, that all the Gentile was acquainted with was man's original descent by nature from the Divine Being. This of itself, however, involved the basis of a filial relationship on the part of man to God, and of a paternal love on God's part to man, as has been expressed above, c. v. 45; Acts xiv. 17, xvii. 28; So that it was not mere delusion when the Heathen, in the all-disposing Deity, recognized and marked not merely the ruling, but also the paternal, power. This name acquired still greater truth in the mouth of the Israelite, who enjoyed manifestations of the mercy of his God, of a kind so distinguished, that he could exclaim in the language of Ps. cxlvii. 19, 20. The paternal name is to be found in the Old Test. Deut. xxxii. 6. Is. lxiii. 16. Jer. iii. 4, 19. Mal. i. 6. Wisd. xiv. 3. Sir. xxiii. 1. That for a Hebrew too, the idea of defence and protection was what chiefly lay in the appellation, may be inferred from such passages as Ps. lxviii. 6. Is. ix. 6. It acquires its deepest sense in the case of the Christian, by the birth which is from God. To become in this respect children of God, is an ἐξουσία they have first obtained through him who is God's *child*, in the absolute sense, John i. 12. Compare

vol. i. 146; *supra*, p. 44, which is acknowledged by the large majority of ancient expositors; ^a and which even the philologist Camerarius expressly brings forward. Just then as in regard to the paternal relation among men, the watchful and nurturing care of the father is based upon the procreation of the son from his substance, so is it in the paternal relationship of God to man. God is in Scripture styled the author of that relationship. He is Father in the highest sense, Eph. iii. 15. Matt. xxiii. 9. All therefore in the human father that belongs to the paternal idea, will be found again in the relation of the heavenly Father to his human offspring, and this in the highest degree, whereas a human father only corresponds imperfectly with the type, as is implied in c. vii. 11. While recent interpreters and doctrinalists allow the appellation of God as the Father of men, to be only an improper metonymical figure of speech, ancient writers of the Church express themselves more profoundly, and more consistently with scripture, when, on the contrary, they give the name to all earthly fathers only in the *improper* sense, and to God alone in the *proper*. Basilus adv. Eunom. l. II. c. 23, op. T. I. 259: ὥστε πατὴρ ἡμῶν ὁ Θεὸς οὐ καταχρηστικῶς, οὐδ' ἐκ μεταφορᾶς, ἀλλὰ κυρίως καὶ πρώτως καὶ ἀληθινῶς ὀνομάζεται, διὰ τῶν σωματικῶν γονέων εἰς τὸ εἶναι ἡμᾶς ἐκ τοῦ

^a Cyprian: Homo novus, renatus, et Deo suo per ejus gratiam restitutus *pater* dicit, quia filius esse jam coepit.— Quod nomen nemo nostrum in oratione auderet attingere, nisi ipse nobis sic permisisset orare. Origen: εἰκὼν οὖν εἰκόνομος οἱ ἄγιοι τυγχάνοντες, τῆς εἰκόνομος οὐσίας υἱοῦ, ἀπομαρττεύονται υἰότητα.

μη ὄντος παραγαγών, καὶ ταῖς κηδεμονίαις προσοικειούμενος.
Even so Damascenus, De orthod. fid. l. I. c. 13.

Here, at the very outset, as is the case through the whole prayer, the suppliant uses ἡμῶν. The Christian is the member of a body, and therefore the individual feels the necessities of the whole, just as he is to partake its exaltation, when the whole shall be glorified, 1 Cor. xii. 26. In virtue of this bond of membership, the disciple of Christ supplicates in behalf of all, what he supplicates for himself; in fact, the kingdom of God in its perfection, can only come to *him*, in as far as it, at the same time, comes to *all*.

ὁ ἐν τοῖς οὐρανοῖς. The paternal name had awakened confidence, 1 John iii. 1. Rom. viii. 15. Ps. ciii. 13, as Luther says in his *Kleiner catechismus*: “ God means thereby to lure us into believing that he is our true Father, and we his true children.” But the mind of the suppliant must not stop short at the earthly pattern of what a Father is; He is bound to worship God *in spirit and in truth*, and hence it is said, Our Father, *which art in heaven*. The Heidelberg Catechism replies to the question, Why is this added? “ *In order that there may not be anything earthly in our conception of the heavenly majesty of God.*” To make the pure, the silent, the changeless, the immeasurable æther, exalted as it is above all the pollution and troubles, the mutability and limitations of this earth, the dwelling place of the Divine being, belongs to those spontaneous symbols, which have a foundation in the consciousness of all mankind. Aristotle thus speaks in that remarkable passage, De coelo l. I. c. 3: πάντες

γὰρ ἄνθρωποι περὶ Θεῶν ἔχουσι ὑπόληψιν, καὶ πάντες τὸν ἀνωτάτω τῷ Θεῷ τόπον ἀποδιδοῦσι, καὶ βάρβαροι καὶ Ἕλληνες, ὅσοι περ εἶναι νομίζουσι Θεοὺς, δηλονότι, ὡς τῷ ἀθανάτῳ τὸ ἀθάνατον συνηρημένον. Compare the book ascribed to this philosopher, De Mundo, c, 2, and c. 6. As the Greek said of his Jupiter, Ζεὺς ὑπέρτατα δώματα ναίων, so the great majority of heathen nations, both in ancient and modern times. In the Old Test. likewise, the heaven is designated as God's seat, but even this designation is again nullified, as being symbolical, inasmuch as, on the other hand, the omnipresence of God, and his elevation above all space, are spoken of in the strongest and most exalted expressions, 1 Kings viii. 27. 2 Chron. ii. 6. Ps. cxxxix. 7. Jer. xxiii. 23. The impious only say, Job xxii. 13, 14, "How doth God know? Can he judge through the dark cloud? Thick clouds are a covering to him that he seeth not; and he walketh in the circuit of heaven." Sometimes the symbolical character of the expression, "Jehovah in heaven," evinces itself quite manifestly, as when, Is. lxvi., it is said, "The heaven is his throne, and the earth his footstool," which nobody will take in the literal sense. That the predicate intimates exaltedness and superiority to all earthly relations, is likewise apparent from Ps. ii. 4; ciii. 19; cxiii. 4, 5; cxv. 3. De Wette bibl. Dogm. § 99, quite correctly calls these expressions *instinctively symbolical*. It is only to be wished that he himself, and other modern expositors of the Old Test., had not lost sight of this. They would, in that case, have abstained from so often charging the Scriptures with carnal conceptions, such as might perhaps have been entertained by some fleshly-

minded individuals among the people, but to which the more enlightened were far superior. Since then, the symbolical character of the designation is not to be mistaken, even in the Old Test., how much less may this be done, in the discourse of Christ, according to whose saying, his Father is a spirit. Christianity having retained the symbolical language of the Old Test., we shall just have to inquire what it was designed to express. There is first the purity of the divine being, Job xv. 15, God dwelleth in light, 1 Tim. vi. 16, then his immensity, Ps. cxiii. 4; xxxvi. 5, then his loftiness and immutability, Ps. xi. 4; ciii. 11. Is. lv. 9. In this meaning the phrase is also understood by the fathers. See Suicer, Thes. ii. 523. Many of them, however, bring forward in preference another signification, which is likewise not excluded. Heaven, as v. 10 also expresses, is the seat of the sinless and blessed spirits; Compare in the Old Test. Gen. xxviii. 12. It is in these spirits that the fulness of God chiefly resides, and hence it is said that he dwells among them. Damascenus De orth. fid. l. I. c. 16; λέγεται τόπος Θεοῦ, ἐνθα ἑκδηλος ἡ ἐνέργεια αὐτοῦ γίνεται. So, at the present passage, Origen, Theodoret, Chrysostom and Augustine.

On the necessity of avoiding, in the conception of the phrase, all limitation in regard to space, Origen and Augustine, the pillars of the eastern and western Churches, both speak with particular emphasis. The latter says, ep. 57, ad Dard.: Si enim populus Dei, nondum factus aequalis angelis ejus, adhuc in ista peregrinatione dicitur templum ejus, quanto magis est templum ejus in coelis, ubi est populus angelo-

rum, quibus aggregandi et coaequandi sumus, cum finita peregrinatione, quod promissum est sumpserimus. In elucidating our passage, Augustine observes: "Were any one to place God locally in the heaven, then might the *birds* be envied, for they would be nearer to him than men. The expression is rather symbolical, just as in prayer we ourselves turned towards the east, in order that, by the very turning of the body to something superior, we might become more aware of the spirit turning to the Supreme: *convenit enim gradibus religionis et plurimum expedit, ut omnium sensibus et parvulorum et magnorum bene sentiatur de Deo.* Here, however, heaven properly designates the *corda justorum.*"

After having heard several voices of antiquity upon the rich import of the invocation of the Lord's prayer, we shall now hear what the most recent expositors have to say upon the subject. In Kuinöl we read, *πατήρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς* sc. ὦν, Deus optime, maxime, potentissime et benignissime. In Meyer, "Most exalted and omnipresent Father, an address in prayer very frequent among the Jews, and opposed to the idolatry of the heathen;" just as if *somebody* from the Jewish people, no matter who, were here speaking, and not the only begotten Son of God, he who was in the bosom of the Father, and who, when he made use of the language of those he appeared amidst, knew well how to attach to it a different sense from that in which it was understood by this or that individual of the Jewish nation. And can this be all that these interpreters have to tell us!

Ἁγιασθήτω τὸ ὄνομά σου. The elucidation of this

petition depends chiefly upon the narrower or more comprehensive sense we give to the ὄνομα. We may understand it as restricted in its meaning to the proper name of God, *i. e.* *Jehovah*, or, according to the larger use of the word, we may regard it as the designation of the Divine Being, after those attributes which are ascribed to him *in the conception of man*, taking it up in the way כִּבְד is used. Even Origen: ὄνομα τοίνυν ἐστὶ κεφαλαιώδης προσηγορία, τῆς ἰδίας ποιότητος τοῦ ὀνομαζομένου παραστατική.^a

Ἀγιάζειν answers the Hebrew קִדְּשׁ and שָׁדַשׁ and imports primarily *to make that which is unholy, holy*, afterwards *to treat or regard as holy* that which is holy; it is then tantamount to, *to honour*, Numb. xx. 12. Deut. xxxii. 51. Ex. xx. 8. Lev. xxi. 8. The transitive meaning of intransitive verbs is often that of *treating*. So קָלַל *to be light*, קָלַל *to treat disrespectfully*, כָּבֵד *to be weighty, splendid*, כָּבֵד *to treat honourably*. So likewise ἀγιάζειν in the N. Test., 1 Pet. iii. 15, in the Apochr. Sir. xxxiii. 4, and in the Ecclesiastical Fathers, *e. g.* Chrysostom Hom. in Ps. cxiii., ὡςπερ ἄγγελοι τὸν Θεὸν ἀγιάζουσι πονηρίας μὲν πάσης ἀπηλλαγμένοι, ἀρετὴν δὲ μετιόντες μετὰ ἀκριβείας· οὕτω δὴ καταξιώδειημεν καὶ ἡμεῖς αὐτὸν ἀγιάζειν.^b According to this, the sense of ἀγιάζειν would answer to that of δοξάζειν; thus there occurs side by side, τὸ ὄνομα τοῦ

^a ὄνομα is a compendious denomination, exhibitve of the proper quality of the person's name.

^b As the angels sanctify God by being delivered from all wickedness, and punctually following virtue, let us also be deemed worthy so to sanctify him.

θεοῦ τὸ ἅγιον καὶ ἔνδοξον (Tob. viii. 5.) We also find together, Sirach xxxvi. 9, ἀνύψωσε and ἡγίασε. In the Old Test., Lev. x. 3, אֲכַבֵּד and אֲקַדֵּשׁ stand beside each other. So likewise, Ez. xxviii. 22; xxxviii. 23. In the Jewish prayers we find side by side יִתְקַדֵּשׁ יי שִׁמְךָ וְיִתְגַּדֵּל שְׁמֵךָ and יִתְקַדֵּשׁ וְיִתְפָּאֵר, from which forms it is that the highly esteemed Chaldaic prayer קַדִּישׁ has its name.^a In the Semitic dialects, and even in the later Greek, ἀγιάζειν has hence acquired the meaning of εὐλογεῖν. Among the Rabins, קַדִּישׁ is equivalent to בְּרַכָּה. In the Æthiopic, the doxology is called by a term from the same root. In the Arabic, تَكْدِسُ takdis, is the technical name for praising God, Reland De rel. Muh. p. 149. In the language of the later Greek church, the forms were usually ἀγιάζειν τὸ ποτήριον = εὐλογεῖν, and ἀγιασμὸς μέγας was the designation for the benediction of the water. See Du Cange Gloss. Graec. med. s. h. v. At this passage it is at once taken as synonymous with δοξάζειν by Chrysostom and Theodoret, Op. T. II. p. 349, on Is. xlvi. 7, τὸ ἀγιάσατε ἀντὶ τοῦ ὑμνήσατε τέθεικεν. οὕτω γὰρ καὶ προσευχόμενοι λέγομεν, ἀγιασθήτω τὸ ὄνομά σου ἀντὶ τοῦ δοξασθήτω. Origen expounds ἀγιάζειν by ὑψοῦν.

If then we take the ὄνομα beside it, in the narrower sense, the petition would express the desire that the name of God may be uttered with reverence, and hence never unnecessarily taken into the lips, never abused. Were we, however, to put this restriction

^a Compare Capellus, Schöttgen, Wetstein on this passage, and Vitranga de Synag. Vet. III. 2, 8.

upon the petition, the narrowness of the meaning would form too strong a contrast with the wide comprehensiveness of the rest. We have to add that even the Hebraic and Rabbinical phrase ["]הַקְדִישׁ שֵׁם יי' has not merely the narrow sense, "to utter the divine name with reverence," but rather "to regard God as holy in all the relations he bears." Is. xxix. 23. Ezech. xxxvi. 23. Comp. Is. lii. 5. Rom. ii. 24. 1 Tim. vi. 1. Just as little in the N. Test. can *δοξάζειν* and *φανερῶν τὸ ὄνομα τ. Θεοῦ*, be taken in so narrow a sense. John xii. 28; xvii. 1, 4, 6. Rev. xv. 4. We shall accordingly regard *ὄνομα* as a periphrasis, *in which case, however, the proper name itself is also included.* "Let all that is comprehended in the name of God, God in every aspect of his character, be held sacred!" This hallowing, moreover, is twofold; one, the recognition of God as the being he is, the other, submission to his governance, as a necessary consequence of such recognition, whenever it is genuine. Properly speaking, too, the construction we mentioned first, when it does not take all too superficial a form, reverts to this, for a serious dread of abusing the divine name with the lips, when it is not a mere external *opus operatum*, must be based upon reverence of the heart towards God. This is also expressed by Calvin's exposition, which rather inclines to the first construction. *Sanctificari Dei nomen nihil aliud est, quam suum Deo habere honorem, quo dignus est, ut nunquam de ipso loquantur vel cogitent homines sine summa veneratione.*

As for the history of the exposition, we are able in this, as well as the subsequent petition, to give a

gradation of expositions, according as interpreters have assigned greater or less comprehensiveness to the words. It is rendered least comprehensive by those who make the scope of the petition to be, that the divine name must not be abused, but always uttered with reverence. Such is almost the way in which it is taken, by the authors who regard the clause as a species of doxology, Pricæus, Olearius, Wetstein, Michaelis. The comprehensiveness is enlarged by those, who make the hallowing consist generally, either in praising, acknowledging and glorifying God by *words*, as is done by Socinus, Episcopius and Piscator, or in the acknowledging and glorifying of God in the heart and walk, from which also results the acknowledgment and glorifying of him through others, (ch. v. 16.), so Chrysostom, Euthymius, Jerome, Augustine, Beza. The compass of the petition is largest when the glorifying in word and the glorifying in work are united, as is done by Luther, who says, “ This is doubtless a brief word, but in sense it goes far and wide as the world, against all false doctrine and living ;” and in the grosser Katechismus, “ Now this is somewhat dark, and not good German, for in our mother tongue we should say ‘ Heavenly Father, *Help us, that thy name alone may be holy.* How then is it made holy amongst us ?—Answer. Clearly, as we may say, when both our life and doctrine are Christian.” So too Zwingli, and like him the Heidelberg catechism. Calov : Fit sanctificatio nominis divini tripliciter, 1. *δογματικῶς* per sanam doctrinam ; 2. *ἐνεργητικῶς* per sanctam vitam ; 3. *παθητικῶς* per passiones ob evangelii confessionem toleratas. With the

purpose of better separating the second petition from the first, Cocceius takes quite an original view. *Dei nomen sanctificatur*, 1. per obedientiam servatoris ; 2. per verbum evangelii, quo Christi justitia et Dei sanctitas manifestatur.

V. 10. The beginning of the divine work in and upon us is the acknowledgment and veneration of God. The form in which, and at the same time the medium by which, this is brought about, is the kingdom of God once prefigured in Israel, and now in Christ substantially introduced, and through him advancing with the course of time, to ever greater completeness. Such is the connection of this petition with the foregoing, and such with this, the connection of the third which follows, and which specifies the final issue, consisting in the reconciliation of all discord, and the perfect oneness of the creature with the will of the Creator. In this way these three petitions present us with a beginning, middle and end.

In order to understand the petition before us, we must take up afresh what was said, c. v. 3, in developing the idea βασιλεία τοῦ Θεοῦ. Agreeably with that, the import will come out as follows: "May the holy community of God's obedient children, which, in the person of Christ the Son of God, has had its first beginning, be ever more and more established, both in the general body, and in individuals of mankind, through the progressive triumph of Christ's redeeming power over all opposing foes, and go on to be unfolded until that point of final issue, at which God will be all in all." 1 Cor. xv. 28.

The history of the exposition here also exhibits a scale of less or more comprehensive meanings. The authors who, like Pfannkuche, Rosenmüller and Meyer, interpret βασιλεία τοῦ Θεοῦ, *the Messiah's kingdom*, keep standing in the indefinite, because the question still remains, What did Christ understand by the Messiah's kingdom? The lowest position is taken by such as Grotius, Teller and Michaelis, who solely bring forward the abstract idea of the spread of the Christian doctrine or dispensation. The idea becomes more comprehensive in the hands of that class of expositors, who refer the reigning either to the progressive victory of God's Spirit in us and over us, or to its final victory in the history of the world, which is connected with the reappearance of Christ.^a The former is done by Jerome, Cyril, Isidorus Pelsiota, Gregory of Nyssa, Zwingli, Socinus and Wetstein, the latter most decidedly by Tertullian and Cyprian. It seems to have been in consequence of this view, that Tertullian placed the second petition behind the third. To their way of explaining the Lord's prayer, Hilary, the auct. op. imp., Euthymius, Theophylact, Piscator (videl. regnum *gloriae*, nam de regno *gratiae* sequitur in petitione tertia), Maldonatus profess their adherence, the latter comparing 1 Cor. xv. 28, and Rev. vi. 9, 10. But the construction of the petition becomes most comprehensive and pro-

^a Nitzsch, in an interesting essay in the *Studien und Kritiken* III. 4, s. 346, has broached the question, why Tertullian places the third petition before the second, and takes occasion to make several beautiful remarks upon the exposition of the Lord's prayer.

found, when both meanings are connected together, nor in point of fact do they admit of being severed. For the more Christ becomes the governing principle in humanity, the nearer likewise does the final period of winding up approach, for it is said, Christ *must reign till* he has put all enemies under his feet, 1 Cor. xv. 25. How extremely beautiful and ingenious Origen's construction of this is, we have seen Vol. I. p. 101. Differently, and pointing more to the end of all things, Augustine says: *Adveniat accipiendum est manifestetur* hominibus. *Quemadmodum enim praesens lux absens est coecis, et eis qui oculos claudunt, ita Dei regnum, quamvis nunquam discedat de terris, tamen absens est ignorantibus. Nulli autem licebit ignorare regnum Dei, cum ejus Unigenitus non solum intelligibiliter sed etiam visibiliter in homine dominico de coelo venerit judicaturus vivos et mortuos.* In the Homily on this passage, Chrysostom gives the same meaning; elsewhere, however, he likewise gives the spiritual and moral. See Suicer Obs. p. 219. The Heidelberg Catechism says, "Rule us, therefore, by thy word and spirit, that we may ever more and more subject ourselves to thee. Uphold and enlarge thy church, and destroy the works of the devil, and every power that exalts itself against thee, and all wicked devices that are contrived contrary to thy holy word, until the perfection of thy kingdom comes, wherein thou shalt be all in all." Luther, "The kingdom of God comes *once* here temporally by God's word and faith, it comes *once more* eternally, in the future world,

when all shall be revealed." Compare Calvin and Chemnitz.

Γενηθήτω τὸ θέλημα σου κτλ. As was formerly said, this petition contains what is to be the upshot of the hallowing of God's name, and the coming of his kingdom, and, at the same time, what is the ground of both. For that which God has fixed as his end and aim, is also the ultimate reason of all that he does. As it is said, Eph. i. 4, "He hath chosen us in him before the foundation of the world, that we should be holy in love." So, for effectuating this purpose, has the kingdom of God been established, and by it the name of God proclaimed to men, for them to hallow it, John xvii. 26. Spirits created according to the image of God, can have no other rule, no other material, for their will, but the will of God, James iv. 15. It was by sin that self-will was brought forth. To abolish it is the end and aim of all discipline on the part of God. What the Old Test. prophets depict as the winding up of their visions of futurity, the period when the knowledge of the Lord shall cover the earth, as water the channels of the deep, when neither sun nor moon shall shine, but the Lord shall be his people's light, when the holy nation shall consist of the righteous, and of none else, Is. iv. 3; xi. 9; lx. 19—21; lxi. 10, 11; lxv. 24, 25, is the very subject which the prophetic book at the close of the New Test. again resumes, and which it sets up as the issue of Christ's kingdom, Rev. xxi. 3, 22, 23; xxii. 3—5. Οὐρανός is not only the habitation of God, but likewise of those spirits in whom he chiefly dwells. See p. 158. The angels are, by distinction, called *οἱ ἄγγελοι τῶν οὐρανῶν* and *ἐν τοῖς οὐρανοῖς*, Matth. xxiv. 36. Mark

xii. 25. Their purity and holiness, their doing of the will of God, are expressed in Ps. ciii. 21, (ποιῶντες τὰ θελήματα αὐτοῦ) Hebr. i. 14. Luc. xv. 10; as also in the predicate *οἱ ἅγιοι ἄγγελοι*, Mark viii. 38. Originally they were one with our sinless race. The fall in breaking the bond between man and God, broke it also between man and the holy world of spirits. In our reconciliation with God through Christ, we are again brought together under one head with the celestial beings, Eph. i. 10; and in the state of perfection, enter into fellowship with them, Heb. xii. 22, 23. Till that time, the world of spirits who, in unfallen purity, adore God, is our consolation and our model. Well does Aretius carry out the meaning of the petition when he says,^a *summa petimus hic, ut æterna Dei sententia de redemptione humani generis . . . compleatur et ad finem tandem perducatur. Quod cum in dies in hac vita videmus fieri, tum demum in novissimo judicio Christi judicis finalis sententia his rebus omnibus colophonem imponet; ac deinceps in piis voluntas Dei ad plenum locum habebit.*

If we now look to the history of the exposition, it might, in the present petition, be less doubtful. Still there are several of the ancients, especially in the Latin church, who have allegorized in a peculiar way. From that church Tertullian delivered the *interpretatio figurata*, that *heaven* and *earth* denote the

^a The view that the *θέλημά σου* has a reference to the realization of the *βασιλεία* is assailed, but from much too low a position in an essay in Süsskind's *Magazin für Dogm. u. Moral.* St. XIV. s. 39.

antithesis of *soul* and *body*. Afterwards, however, he prefers to interpret as follows, "Let thy will be done on earth *and* in heaven upon us, ut salvi simus et in cœlis et in terra," for he does not, like Cyprian, Ambrose and Jerome, read sicut in cœlis, but simply, in cœlis et in terra. Cyprian, too, knows no other but the allegorical explanation, that heaven and earth denote either *spirit* and *flesh*, or *the pious* and *the ungodly*, and the inventive acuteness of Augustine states the following constructions side by side: 1. Let thy will be done, as upon saints, so upon sinners, that these may be converted. 2. Let thy will be done alike upon sinners and saints at the last judgment, so that the latter may obtain their reward, the former their merited condemnation. 3. As it is done by the angels who are beyond the reach of terrestrial restraints, so let it likewise be by men who are subject to these. 4. As thy will is done in the spirit, so let it also be done in the bodily frame, when that shall have one day attained to glory. 5. As the earth is impregnated by heaven, heaven may denote Christ, and the earth the Church, which, through Christ, performs the divine will. Compare Sermo lvii. The first and last expositions (the last receiving a different turn) are also mentioned by Origen, who here *twice* quotes the passage, Mat. xxviii. 18, as follows, ἐδόθη μοι πᾶσα ἐξουσία ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς, and then uses it as an appropriate parallel, τῶν μὲν ἐν οὐρανῷ καὶ πρότερον ὑπὸ τοῦ λόγου πεφωτισμένων ἐπὶ δὲ τῆ συντελείᾳ τοῦ αἰῶνος καὶ τῶν ἐπὶ γῆς κτλ.

In modern times, we still find divergent meanings with respect to the θέλημα, and also with respect

to the οὐρανός. We have understood by θέλημα, the will of God, in so far as that is a rule for spirits gifted with intelligence, in so far as it has for its object our sanctification, 1 Thes. iv. 3, 7. Matth. vii. 21; xii. 50. 1 John ii. 17. Heb. xiii. 21. According to Beza, however, we have not to think of the voluntas Dei jubens, but of the voluntas Dei decernens, so that, properly speaking, the words would not be a petition, but a declaratio animi acquiescentis in voluntate Dei, not a supplication that, by God's help, God's will may be executed *by us*, but that *he himself* may execute his own will upon us. With this view accord those authors, who, like Tertullian of old, and subsequently Pricæus and Grotius, think of that particular class of divine volitions which impose upon us *trial*. Along with another construction of the words, Tertullian gives also the following: jam hoc dicto ad sufferentiam nosmetipsos praemonemus. In this more special acceptance, the sense given to θέλημα, as the voluntas decernens, cannot be approved, for, if it were, the ὡς ἐν οὐρανῷ would have no meaning at all. According to Beza's more comprehensive acceptance, however, against which, it must yet be said, his friends Calvin and Piscator expressly contend, the meaning would revert once more to the one more generally received, inasmuch as the voluntas Dei jubens is comprehended under the decernens, and the execution of it must still be derived from God's assistance; But in general this acceptance will only be received, when the connection betwixt the several petitions is not recognised.

With respect to ἐν οὐρανῶ, Grotius proposed, as an allowable way, to refer it to the course of the stars, whose enduring uniformity may well afford, even to intelligent spirits, an image of obedience to rule, as Lucan sings,

sicut coelestia semper
Inconcuſſa ſuo volvuntur ſidera motu.

As Old Test. parallels, we ſhould then have to compare Gen. viii. 22. Ps. civ. 19. The paſſage from Clemens Rom. ep. ad. Cor. i. c. 20, might likewiſe be compared: ἡλίας τε καὶ ſελήνη ἀστέρων τε χοροὶ κατὰ τὴν διαταγὴν αὐτοῦ ἐν ὁμονοίᾳ δίχα πάσης παρεκβάſεως ἐξελίſſουſιν τοὺς ἐπιτεταγμένους αὐτοῖς ὄριſμοὺς. This view of the meaning has been received with peculiar favour by Michaelis. That the heaven, as the region of the ſtars, may ſerve to designate the ſtars themſelves, admits of no ſcruple. The ſtars are called αἱ δυνάμεις τῶν οὐρανῶν Mat. xxiv. 29, οἱ ἀστέρες τοῦ οὐρανοῦ Mark xiii. 25. It answers better, however, beyond all doubt, that kindred intelligent ſpirits ſhould be held up to man as a model, and, over and above, the reference to the angels has ſo many bible analogies, that it muſt, without hesitation, be preferred before that to the dead material bodies of the univerſe.

V. 11. From the contemplation of God, the ſuppliant now turns his eyes upon himſelf. The prayer aſcends from beneath upwards, and entreats, firſt of all, for temporal neceſſaries, as the baſis of the ſpiritual life, and then for deliverance from every thing which, in the ſpiritual ſphere, forms a hindrance to the realizing of the three firſt petitions, for forgiveness of

the guilt which lies behind us, for defence against the temptation which threatens us in the future, and for final redemption from all evil and sin.

The explanation of this fourth petition depends upon the meaning which we give to ἐπιούσιος. That word has been the subject of innumerable learned investigations, but, nevertheless, there is room left for investigating it afresh. Scultetus styles the interpretation of ἐπιούσιος the *carnificina theologorum et grammaticorum*, and Alberti says, That to think of here bringing out anything precise may be called *σπόγγω πάπταλον κρούειν*. The principal investigations are to be found in the works of the following learned authors. In the first place, many, and amongst these the most distinguished, philologists, have stated their opinions. Wilh. Budæus in the *Comm. ling. Gr. s. h. v.*, Heinr. Stephanus in the *Thes. s. h. v.*, Jos. Scaliger *epist. p. 810.*, and in the *Criticis sacri ad h. l.*, Daniel Heinse in the *Exercit. sacrae* (ed. 1639.) *p. 31.*, Cl. Salmasius in *De foen. trap. p. 795.*, Is. Casaubonus in *Exercit. Antibar. l. XVI. c. 39.*, Erasm. Schmid in the *Comm. in h. l.*, Balth. Stolberg in the *Thes. disp. Amst. T. II. p. 123.*, Joh. Phil. Pfeiffer, *ibid. p. 116.*, Wilh. Kirchmayer *Nov. Thes. disp. T. II. p. 189.*, Grotius in *h. l.*, Tanaq. Faber *ep. 2. p. 183, P. 2.*, Lud. Küster on Suidas *s. h. v.* and *Toup. epist. crit. p. 140.*, Alberti *obs. in N. T. ad h. l.*, Segaar in the *Obs. philol. et theol. in Ev. Luc. p. 298.*, Valckenaer in the *Selecta e scholis Valek. T. I. p. 190.*, Fischer in *De vitiis lex. N. T. prol. XII. p. 312.* Among theologians, the following are to be quoted particu-

larly: Beza ad h. l., Abr. Scultetus Exercit. l. II. c. 32., Gottfr. Olearius Obs. sacrae ad h. l., Heinr. Majus Observ. sacrae p. 5., Calov, Bengel, Wolf ad h. l., Schleusner in the Lexicon s. h. v., Fritsche, on this passage.

Among the whole whom we have named, the most deserving of attention are Salmasius, Stolberg, Pfeiffer and Fischer.

The word belongs to those of the New Test., which in the 1200 works of Greek literature^a that have come down to us, are nowhere again to be found. The same is the case with *πειθός*, 1 Cor. ii. 4, *πιστικός*, which, however, does occur in Diog. Laert. IV. 6, 4, and Pollux Onomast. IV. 21, where, along with it, *παραπιστικός* has its authorization, Mark xiv. 3. John xii. 3, *παραβολέομαι* Phil. ii. 30, according to Griesbach, Lachman, *εὐπερίστατος*, Heb. xii. 1. Even in his day, Origen, thoroughly acquainted as he was with Greek literature, made this observation: *πρῶτον δὲ τοῦτ' ἰστέον, ὅτι ἡ λέξις ἢ ἐπιούσιος παρ' οὐδενὶ τῶν Ἑλλήνων οὔτε τῶν σοφῶν ὠνόμασται, οὔτε ἐν τῇ τῶν ἰδιωτῶν συνηθείᾳ τέτριπται, ἀλλ' ἔοικε πεπλάσθαι ὑπὸ τῶν εὐαγγελιστῶν.* He remarks that the LXX also employ impure Greek words of the kind, such as *ἐνωτίζεσθαι* and *ἀκοντίζεσθαι*.

The determination of its meaning depends upon the views we take of its derivation. But, first of all, we have to try the opinion of those who, in the general perplexity, have deemed it most advisable to suppose a blunder of the transcribers, viz. that Matthew wrote *APTONEIIIΟΥΣΙΑΝ*, but that a copyist, by

^a Wolf's Museum, I. 25.

mistake, doubled the TON, and that APTONTON ΕΠΙΟΥΣΙΑΝ was again changed into ἄρτον τὸν ἐπιούσιον, so Pfannkuche in Eichhorn's Allgem. Biblioth. Bd. X. p. 864, and Bretschneider in his Lex. is disposed to yield his approbation to this hypothesis. But even if this were more probable in itself, than is the case, we would still have to restrain at least our acquiescence, although we had no other ground for so doing, than that Luke, ch. xi. 3, has the same word, nor is there to be found at either of the two passages, the slightest vestige of a variation; to which it must be added, that the more ancient Greek interpreters, and even such a master of language as Origen, notwithstanding they acknowledge the uncommonness of the word, do yet take no offence at its formation. Neither does the hypothesis recommend itself by simplicity, as the article could not be here wanted from οὐσία, and further, without it, the hiatus still remains. This hypothesis, then, cannot help us out of the difficulty.

The derivations of the word, from the most ancient to the most recent period, fall into two classes. 1, That from the root εἶναι, and 2, That from the root ἰέναι.^a The oldest and the most widely spread is the former. Grammatical objections, however, have been made against it. Some had derived the adjective directly from the participle of the verb ἐπεῖναι, like παρουσία, μετουσία and also περιουσία. By far the greater

^a From ἐφήμι, which Dr Paulus here adduces as a third, nobody but the Doctor himself has ever thought it possible to derive the word.

number held it to be a compound of the preposition with the substantive *οὐσία*. To this latter way, it has been objected by Olearius and others, that substantives in *ια* regularly make their adjective-form by *αῖος* and *ώδης*. In point of fact, such is the rule, as *ώραῖος ἀγοραῖος*, *βίαιος* shew, and from *οὐσία* not *οὔσιος*, but *οὔσιώδης*. Hence the adjectives *συνούσιος*, *περιούσιος*, *ἐτερούσιος* are not to be traced from the substantive *οὐσία*, but from the feminine participle. The assertion, however, when extended, is by no means correct. Even from substantives ending in *ια*, we find adjectives in *ιος*: e. g. *ἐγκοίλιος*, *πολυγώνιος* beside *πολύγωνος* from *γανία*, *ὑπεξούσιος* and *αὐτεξούσιος* from the substantive *ἐξουσία*, and *ἐνούσιος* and *ἐξουσιος* from *οὐσία*. Several ancients likewise derive *περιούσιος* from *οὐσία*. The Scholiast on Thucyd. i. 2, *ἡ περιουσία*—*ἡ περιττή οὐσία*. Now, although from the simple *οὐσία*, there is not any adjective *οὔσιος*, but *οὔσιώδης* alone, we yet meet with compound adjectives, which, from the examples quoted, are seen to be permissible.

There is more weight in the objection made, first of all, by the philologists Scaliger and Salmasius, and subsequently by Grotius, and which many have repeated, that the hiatus at *ἐπί* is inadmissible. This objection others have thought themselves competent to remove, by bringing forward numerous examples of the same hiatus in other words, as *ἐπιανδάνω*, *ἐπίουρα*, *ἐπίοσσομαι*. See particularly Pfeiffer and Alberti. Now, these examples doubtless are, for the most part, from the language of the epic poets, still some of the same kind from prose authors might also be adduced, as *ἐπιεικής*, *ἐπίορκος*, *ἐπιόγδοος*. By such instances mo-

dern writers, and among the rest Kuinöl and Fritzsche, have declared themselves satisfied. But the scruple still remains unremoved, that ἐπί, especially in composition with the verb εἶναι, regularly loses its ι. The adjective ἐπουσιώδης, which would correspond with our ἐπιούσιος, we find *e. g.* in Porphyry, Isag. c. 15., Jamblichus Protr. 3, without the hiatus. It might, to be sure, be said, that even in prose, uniformity has not in all cases been observed,^a just as along with ἐπόπτωμαι we also find ἐπίόπτωμαι, (likewise ἐπίοπτος beside ἔποπτος), the latter, however, with the special signification of *to select*. Compare Buttman's ausführl. Gramm. II. s. 201, in the annotations, where, in Plato leg XII. p. 947, C., he also proposes to read ἐπίόψωνται. Hence we cannot declare the objection to be wholly obviated, although in the sequel we shall still adduce something in explanation of the anomaly. It having been principally this grammatical objection, which made many reject the derivation of the word from the root εἶναι, we must take into consideration the one from the root ἴεναι, and review what may be said for and against it.

This derivation, although with many modifications in the view taken of the meaning, has in its favour the approval of great philologists, Heinse, Scaliger, Salmasius, Faber, Küster, Valckenaer and Fischer;^b and in like manner have many theologians bestowed their com-

^a In citations of the passage from the Dial. cum Tryphone c. 95. οὐδ' ὑμεῖς πολμήσετε ἀντειπεῖν, I also find ἀντειπεῖν; the Paris and Cologne edition has ἀντειπεῖν.

^b Budæus in the Comm. ling. Gr. and H. Stephanus in the Lexicon, follow Suidas in the usual derivation from οὐσία.

mendation, Grotius, Wetstein, Calov, Bengel, the dictionaries of Pasor, Schwarz and Wahl. It is also to be found, as we shall see, in several of the Fathers of the church.

In the first place, the whole of these philologists and divines divide again into two classes. The one trace the adjective back to the feminine participle ἡ ἐπιούσα, supplying ἡμέζα, the other to ὁ ἐπιών, supplying χζόνος. We shall begin with the latter view. It has become usual to derive adjectives and substantives in ουσιος and ουσια from the feminine of the participle. But as the form of that is itself derived from the genitive form of the masculine, it is hard to see why one should not revert at once to this source, the more so, that no trace of the influence of the feminine upon the meaning is visible, and farther, that substantives in ων form adjectives in ουσιος, as ἡ πυγών, πυγούσιος, Ἄχερων, Ἀχερούσιος, Πηλών, Πηλούσιον, γέρον, γερούσια, and finally, that there occur side by side πυγούσιος and πυγωνιαῖος, Ἀχερόντιος and Ἀχερούσιος, ἐκοντί and ἐκουσίως, γεροντία and γερούσια. Hence Salmasius De foen. trapez. p. 812, justly derives ἐκούσιος, ἐδελούσιος, Πηλούσιον, from the masculine in ων. So, following his traces, the linguist Balth. Stolberg (in Thes. nov. Diss. T. II.) and recently Lobeck ad Phrynich. p. 4, and Buttman II. p. 337. Compare also ἐνιαύσιος from ἐνιαυτός, φιλοτήσιος from φιλότης. In afterwards speaking of the spiritual interpretation of the word, we shall likewise find that Athanasius, Damascenus and others, have already expounded: ὁ ἄρτος τοῦ μέλλοντος αἰῶνος.

With respect now to the derivation from ἡ ἐπιούσα, it in so far lies more at hand, that in the N. Test.

the LXX. and Josephus, ἡ ἐπιούσα often occurs elliptically, just as ἡ παροῦσα, ἡ προσιοῦσα, ἡ παρελθούσα^a are elsewhere to be found. It must be added, that this explanation seems peculiarly welcome, when we farther take into account Jerome's information, that in the gospel for the use of the Hebrews, the word מודד stood in place of ἐπιούσιος, a reason upon which Grotius in particular lays a peculiar weight. It is true, that against this derivation a protest has been taken, first by Salmasius, and afterwards by Suicer, and here too, on grammatical grounds. From the elliptical feminines of the ordinals, to wit, as ἡ δευτέρα, ἡ τρίτη, are formed only adjectives in αῖος: δευτεραῖος, τριταῖος, δεκαταῖος, &c. in the interrogative form, ποσταῖος, *in how many days*. This objection, however, is without foundation. First of all, we have to say, that the form adheres, in preference at least, to numericals properly so called, (although we have also ἡ ὑστεραία and ἡ προτεραία); Moreover, the termination *ιος* gives a larger compass of meaning to the adjective, than the termination *αῖος*, and, accordingly, we must say, that the derivation of the word, either from ἡ ἐπιούσα or from ὁ ἐπιών has, on the side of the *usus loquendi*, somewhat, although not much, to give it a

^a We might also suppose that Chrysostom too had pointed to this derivation, when, in his homily on the passage, after expounding the word by ἐφήμερος, he says: ὥστε μὴ περαιτέρω συντρίβειν ἑαυτοὺς τῇ φροντίδι τῆς ἐπιούσης ἡμέρας. His employing the expression ἡ ἐπιούσα ἡμέρα in this connection, is, however, accidental. We perceive in the sequel, from his explanation of v. 25—34, in Mat. vi., that he did not derive ἐπιούσιος from ἐπιέναι; For he once more explains it in that section by ἀναγκαῖος.

preference above that from *ὄψια*. We have to add the confirmation which it receives from the fact, that Jerome in the gospel of the Hebrews found *mahar*, quod dicitur *crastinus*, although the circumstance is not to be rated so high, as is done by Grotius. On the other hand, the derivation has so much the more against it, when we look to the *meaning* which arises upon its adoption. Let us just translate the words: *Give us this day our bread for the morrow*, and upon the first impression, it is imposible to avoid saying with Salmasius: Quid est ineptius, quam panem crastini diei nobis quotidie postulare?^a In point of fact too, there have not been many expositors who have taken up the words in this precise sense. Among others, Caninius however says: “Doubtless Christ has, in c. vi. forbidden us to take thought of the morrow, but it is only because of our weakness that he enjoins, ut patrem rogemus, qui nostrae infirmitati prospiciat nobisque pridie praebeat, quantum sufficere possit postridie.” At once characteristic and interesting in a psychological point of view, are the words of the knight Michaelis: “When we have enough for to-day, but nothing at all for the time to come, and do not see on what we are to subsist to-morrow, this is an extremely afflicting condition. To be sure, we ought,

^a It looks almost like a satire upon the explanation of *crastinus* dies, when Erasmus, who, at Matt. vi. and Luke xi. defends this acceptation, remarks on the latter passage, that we may also suppose the prayer to be said in the evening, and then it is, in point of fact, for the *morrow* that we pray: et qui vespere petit pro victu postridiano, quid aliud petit, quam victum quotidianum?

even then, as Jesus, v. 25—34, will tell us, to endeavour, by confiding in God, to divest ourselves of tormenting cares. Still, this is a difficult task, and they will ever be rising up to disquiet us afresh, because, with a view to the preservation of the human race, God has, once for all, made our nature to look forward into, and feel anxiety about, the future. Let a man but fancy himself in such a situation as that he has been deprived of his employment, and is without any provision or prospect whatever for the future. The case is one exceedingly unpleasant, and, struggle as we may, will not leave us wholly exempt from care, but will certainly cause us to have sleepless nights. To have something as a provision for the future, over and above what is just enough to live upon for a single day with the prospect of being hungry and houseless on the morrow, is indeed a very great blessing of God."

The majority of expositors of this class adhere to the explanation hit upon by Grotius. That author, to wit, takes ἡ ἐπιούσα in its larger sense, as denoting the future, and appeals for proof to the more extensive use of the Hebrew מחר. It is surprising that he did not rather make a direct appeal to the Greek *usus loquendi*, for in it ἡ ἐπιούσα almost oftener designates the future generally, than it does the morrow in the narrower sense. He takes σήμερον, however, as tantamount to the plenior Hebraismus, σήμερον σήμερον, as he calls it; consequently we should rather have to translate the word *postridianus*, and conceive it in the sense of *quotidianus*. In that way have Bengel, Olearius, Rosenmüller, Kuinöl and many others ta-

ken it, and the petition would then express, "Give us this and every future day, what in the future we need." Now, that meaning would not be objectionable, still the explanation given of *σήμερον* is wholly contrary to the rules of language. *Σήμερον* is not equivalent to *τὸ καθ' ἡμέραν* in Luke. Neither for *τὸ καθ' ἡμέραν*, does the Hebrew say *σήμερον σήμερον*, for *σήμερον* is expressed by *היום* with the article, but *daily* by *יום יום* or *יום ביום*, which the LXX. translate *ἡμέραν ἐν ἡμέρα*, Neh. viii. 18, or *τὸ καθ' ἡμέραν εἰς ἡμέραν*, Exod. xvi. 5, or *ἡμέραν ἐξ ἡμέρας*, Gen. xxxix. 10. If *σήμερον* however, be not taken as just equivalent to *τὸ καθ' ἡμέραν*, there does not, with the supposed acceptance of *ἐπιούσιος*, arise any appropriate meaning. Thus Socinus, Chemnitz, Pasor, Elsner and others, translate the word: *succedaneus, adventitius, quem non sufficit semel accepisse, sed quem in hac vertentium temporum vicissitudine quotidie necesse est nobis advenire.* Pasor: *demensum nostrum, quod nec superfluit nec deficit, da nobis hodie, i. e. hac quoque die.* These explanations bring more into the word than can be contained in it. Supposing, however, that this signification were even granted, we should at least have to require *καὶ σήμερον*.

Those now who do not adhere to Grotius, have fallen upon other strange explanations. According to Alex. Morus, the word contains an allusion to the share of the manna given upon the Friday, which sufficed likewise for the Sabbath. So that the meaning would be, "Give us this day our bread, but in to-day's portion, sufficient to serve for to-morrow." Calov: *quod spirituali nostrae necessitati supervenit,*

nam non primarium est. Accordingly, far stronger than the objection which might be raised to the derivation from *οὐσία*, founded on the *formation of the word*, is that which stands against the derivation from *ἐπιέναι*, founded upon the *meaning*. The readiest way to defend even that, would be to say, that Christ has indeed forbidden indulging care for the morrow, but that it is just *the person who prays who does not do so*. Still it might be here replied, as is done by Augustine, that a prayer for any thing which the person has not seriously at heart, is, in reality, no genuine prayer. Whoever, when at his prayers, actually feels in his heart the inclination to be always looking beyond the boundaries of the present day, of that man it cannot be said with truth, that he is in the frame of mind which becomes the Christian. Even the Arabic proverb^a says, *رزق الغدا لغدا* ,
 “ To-morrow’s food for to-morrow.”

Finally, it is also worthy of remark, that the Jewish prayers, likewise entreat of God, to give to every man, not what he needs for the future, but *כדפרנסתו*, *what is necessary for his nourishment*. We turn back then, once more to the derivation from *έναι*. In its favour, we have first, as already stated, the authority of the Greek fathers, particularly of the great linguist, Origen. We have besides, that of the Syriac translator, and, as will appear, its perfect suitableness to the meaning in this passage.

As first in order, we might broach the question,

^a Burckhardt, Arabic proverbs of the modern Egyptians, p. 293.

whether the adjective is derived directly from the participle feminine of the verb, as is Scultetus' opinion, or whether it is a compound of the preposition and the substantive. It is surprising to find Scultetus objecting to the latter, that, in that case, the hiatus could not take place, as if it were not far more offensive in the other. To us, it appears most probable, that the Evangelist has formed the word according to the analogy of *περιούσιος*. How he did so is a subject on which no judgment can be passed, still the derivation from *οὐσία*, was what lay most at hand. *We even account for the hiatus, by this copying after περιούσιος.* The word *οὐσία*, among the ancients, stands most frequently in the sense of *wealth*, which we also find it bearing in the Arabic and Syriac; farther, in the sense of *τὸ εἶναι*, *existence, life*, Sophocl. Trach. v. 911, *ἄπαις οὐσία*, and again in Plato, in the concrete sense of *being*, a sense in which, according to Heindorf's remark upon Phædo, p. 41, it first appears from Plato's time. Finally, in a subsequent period, it is synonymous with *ὑλη*; See Wytttenbach on Plutarch's *Moralia* II. p. 825. The fathers of the church waver betwixt the sense of *being*, to wit. of the body, and that of *existence*, both which significations often pass into each other.^a Chrysostom in the homily, *De instituenda secund. Deum vita*: ἄρτον ἐπιούσιον, τουτέστιν, ἐπὶ τὴν οὐσίαν τοῦ σώματος διαβαίνοντα

^a Just so *ὑπαρξις*, which Stephanus, following Budæus' sense, wants to distinguish from *οὐσία*, making the latter mean *essentia*, and the former *substantia*. Both words have both significations, and in these are used synonymously. On the philosophical sense of the word *οὐσία*, See Aristotle, *Categor.* 1.

καὶ συγκρατῆσαι ταύτην δυνάμενον. Gregory of Nyssa, Orat. IV. in orat. dom.: ζητεῖν προσετάχθημεν τὸ πρὸς τὴν συντήρησιν ἐξαρκοῦν τῆς σωματικῆς οὐσίας. So likewise, Basil in Reg. brev., Interr. 252: τὸν ἐπιούσιον ἄρτον, τουτέστι, τὸν πρὸς τὴν ἐφήμερον ζωὴν τῆ οὐσία ἡμῶν χρῆσιμεύοντα. On the other hand, Theophylact in Matth. vi.: ἄρτος ἐπὶ τῆ οὐσία καὶ συστάσει ἡμῶν αὐτάρκτης, and in Luke xi.: ὁ ἐπὶ τῆ οὐσία ἡμῶν καὶ συστάσει τῆς ζωῆς συμβαλλόμενος· οὐχ ὁ περιττὸς πάντως, ἀλλ' ὁ ἀναγκαῖος. Euthymius: ἐπιούσιον δὲ προσηγόρευσε τὸν ἐπὶ τῆ οὐσία καὶ ὑπάρξει καὶ συστάσει τοῦ σώματος ἐπιτήδειον. Suidas and the Etym. Magn.: ὁ ἐπὶ τῆ οὐσία ἡμῶν ἀρμόζων. So too the Peschito, ܐܪܝܘܬܐ ܕܥܡܢܐ “the bread of our necessity,” whereas in words the very opposite, is given in the Hierosol. ܐܪܝܘܬܐ ܕܥܡܢܐ “our superfluous bread,” ἐπί being taken to designate direction towards, addition made. In the other explanations, it is also taken as indicative of the aim, direction, so that the meaning is deduced quite correctly, “what serves for our being or subsistence.” When Fritzsche objects at nihil poterat ἐπί efferre, nisi rei aptae cogitationem, ut esse deberet panis naturae accommodatus, this is being over subtle. The idea of fitness for a purpose, and of actually serving it, are united in the closest manner. For what reason would food have been calculated by God for the human body, if it did not likewise in point of fact, serve to nourish it?^a Now this is the exposition to which we unreservedly give the preference. The ἐπιούσιον stands in the middle, betwixt the τὸ ἐλλιπέες, and the περιττόν, or περιούσιον,

^a Compare e. g. ἐπιθανάτιος mortis addictus, ἐπιτήδειος, according to Buttman, from ἐπιτάδει.

and designates that *which is just enough*. Thus understood, the petition has various biblical analogies in the Old and New Testaments. At Prov. xxx. 8, Solomon prays: "Give me neither poverty nor riches, יקח לי חם וקר." Now this corresponds with our passage, for קח denotes a suitable portion, as Jarchi explains it in Gen. xlvii. 22. Symmachus renders *δίαυτα ἰκανή*. Chamberlaine in his Hebrew translation of the Lord's Prayer, and with him, the London Hebrew translator of the N. Test. have here also rendered לחם חקנו. James ii. 16, has the expression τὰ ἐπιτηδεύματα τοῦ σώματος, and the Syrian there translates as at our passage. In fine, 1 Tim. vi. 8, and Heb. xiii. 5, are also to be compared. Taking this as the construction of the passage, not only does there arise no contradiction to Matt. vi. 25, but the most perfect accordance with v. 34, where it is allowed us to take thought for the present day. Were any one to object, that at verses 25 and 31, every care for things temporal is forbidden, and that at v. 33, it is positively said, that such things must be got as something to boot, we can appeal, first, to v. 34, where the ἀρκετὸν τῆς ἡμέρας ἢ κακία αὐτῆς, shews that the preceding sayings are not to be construed quite absolutely; And we can, besides, urge that the πρῶτον, in v. 33, proves that we are only to seek the kingdom of heaven *before all things*, but that every care for temporals is not to be rejected. It is only when this explanation of ours is adopted, that justice is done to σήμερον. That is not, as we have already said, identical with the τὸ κατ' ἡμέραν of Luke. When the old Latin version translated *quotidianus*, it did so

not as if construing *σήμερον* in that way, (which it rather rendered by *hodie*,) neither, as many suppose, with a reference to the passage of Luke. It seems more to have translated agreeably to the sense, according to which, also, Chrysostom, Suidas and others explain *ἐφήμερος*. The translations of Beza and Castellio, *panis cibarius* and *victus alimentarius* are hence to be preferred, although in preference even to these, we should select *sufficiens*. The *σήμερον* denotes exactly the right disposition for a suppliant, who, in the frame of his mind is absorbed solely with the present moment, as Chrysostom correctly expounds: *οὐκ εἰς πολλὸν ἑτῶν ἀριθμὸν αἰτεῖν ἐκελεύσθημεν, ἀλλὰ τὸν ἄρτον σήμερον ἡμῖν ἀρκοῦντα μόνον.* “For who knows,” he adds, “whether thou shalt be to-morrow alive.”—“It is this very assignment of time,” says Isidore, “which shows us how to reach the loftiest summit of wisdom.”

It only remains to advert to the explanations of those who understand by the word, *bread spiritual*. We must previously, however, annex one which was first given by Steck, in a treatise in the *Tempe Helv.* (Fig. 1741) T. V. fasc. 4, and afterwards by Lambertus Bos and Alberti, and which strikes out a quite original path. *Οὐσία* is taken in the usual signification of *opes*, *peculium*, and *ἐπιούσιος* means what is part of one's property. Now believers have become the children of God, they accordingly supplicate for the necessaries of this life, as for *what now pertains to them as property*. Alberti compares Luke xv. 12, —*πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας,*—an ingenious explanation, against which, passing in silence all

other reasons, we have only to ask, what entitles us to single out temporal blessings, and regard them as the property of God's children? Are not these rather just the peculium of *all* men, inasmuch as they are creatures, nay, according to c. vi. 26, even of the irrational animals? At Luke xvi. 11, 12, is not the very opposite expressed, bodily blessings being called τὰ ἀλλότρια,^a and that what is spiritual, τὸ ὑμέτερον and τὸ ἀληθινόν? Alberti appears to have felt this himself, for he says: Petunt, ut tamquam benignus paterfamilias hoc peculium filiis concedat, et spiritualibus bonis tamquam vero suo patrimonio adjiciat. It hence appears that he wavered betwixt his own explanation and that of Calov formerly adduced: Id quod accedit, superadditur veris bonis. The explanation would then belong to that class which takes οὐσία spiritually. Still more strangely does Steck expound: "What comes in addition to the patrimonium," *i. e.* what we have *earned*, the petition being an exhortation to personal exertion, with a comparison of 2 Thes. iii. 12.

That these words of our prayer have been construed spiritually cannot surprise us, considering that the figurative language of the scripture so frequently compares the spirit's gift with meat and drink. See John vi. 33—35. Heb. vi. 4, 5. Nay, even the more special interpretation of it, as meaning the Lord's supper, was approximated by John vi. 51, 53—55.

^a Compare the admirable explanation of Clemens Alex. Strom. IV. p. 605, in how far the external good things of the Christian are to be called ἀλλότρια, and in how far they are yet again his own.

Even Origen explained the passage with reference to John vi. of the ἄρτος ἐξ οὐρανοῦ καταβάς, which is converted into the οὐσία of the spirit, as corporeal bread is into that of the body.^a Now, the words are in like manner explained, of spiritual food by Tertullian, Cyprian, Cyrillus Hieros., Athanasius, Isidorus Pelusiota, Ambrose, Augustine, Jerome, Bede, Maximus Turinensis, Cassian, Anselm, Erasmus, Zege-
 rus, Bellarmine, Luther,—in the two expositions of the Pater Noster of 1518, differently in the Catechisms,—Zwingli,^b Henry Majus, Peter Zorn (Vindiciae pro perpetua veteris ecclesiae traditione de Christo pane ἐπιουσίῳ in Opusc. sacr. I.)^c and in recent days, Pfannkuche and Olshausen.^d We find the pas-

^a He also expounds of spiritual food other passages of scripture, which treat of corporeal nourishment. Thus he understands, Ps. lxx. 10, ἡτοιμάσας τὴν τροφὴν αὐτῶν of the τροφή πνευματική, which is prepared in Christ, πρὸ καταβολῆς κόσμου. See Corder. Catena in Ps. T. II. 270.

^b Zwingli says: Graece dicunt *supersubstantialem*. Deus enim substantiam nostram vere pascit et sustinet, idque vero et substantiali cibo Nihilo tamen minus vitae nostrae necessitatem hac petitione apud Dominum quaerimus. Panis enim Hebraeis omnem cibum significat. Qui animam pascit, quomodo idem non etiam corpus pasceret?

^c By strict Lutherans, this exposition is regarded with horror as heretical. A citizen of Wittenberg having expounded the former petition of *spiritual* bread, was called upon either incontinently to renounce the error, or quit the city. In opposition to Majus in Giessen and Zorn, the Wittenberg professor Wernsdorf, in his treatise previously quoted, took the field. Compare Spener's Theolog. Bedenken I. p. 144, and Walch Religionstreitigkeiten in der luth. Kirche, T. V. 1167.

^d Ulphilas has: Hlaif unsarana sinteinan, our *everduring* bread. Did he understand this, too, of *spiritual* bread?

sages which touch the point enumerated in Suicer, *Observat.* p. 248, and in the *Thesaurus eccles.* p. 1173, and still more copiously in Pfeiffer, *Thes. Theol. Philol.* T. II. p. 120. We have comprised all these expositions together, although certain divergences take place among them. Several, for instance, along with the reference to bodily bread, admit also of that to bread spiritual.^a Under the spiritual bread, many understand merely the *doctrina Christi*, the *verbum Dei*, many, the spiritual influence of Christ, many take in also the Lord's supper, several think of that exclusively. The reference to Christ's spiritual nourishment in general, and especially as communicated in the Lord's supper, we find so early as the days of Tertullian and Cyprian, in all probability too in Cyril of Jerusalem, although on that subject doubts have arisen.^b In the disquisition upon the *Sermo in Monte*, Augustine still rejects the special reference to the Lord's supper,^c whereas, in the sermon on the Lord's prayer, he refers the *panis quotidianus*, at one and the same time, 1. to bodily provender, *victus et tegumentum*; 2. to nourishment by the word of Christ; 3. to that by the sacrament. How this reference to the Lord's supper became more and more general is easy to un-

^a So, on the other hand, have the authors of the Greek glossaries, who borrowed from their fathers the allusion to corporeal nourishment, likewise annexed what is spiritual. Theophylact and Euthymius explain it in an appendix, of the Lord's supper.

^b Toutté ad Catech. 23. *Mystag.* 5.

^c He gives as a reason, that otherwise we should not be able to say the Lord's prayer *in the evening*.

derstand. It may be accounted for by the ever increasing reverence paid to that sacrament, in virtue of which it was called by names which readily bring to our remembrance the petition in the Lord's prayer, ὁ ἄρτος ἅγιος, ἄρτος ζωῆς, εὐλογηθεὶς, ἱεραουργούμενος. Casaubon, Exerc. Anti-Baron. XVI. c. 39. In the East, the word ἐπιούσιος, not being elsewhere in use, naturally promoted every mystical interpretation. Even the plain quotidianus of the Latin version, which properly did not favour the petition's being construed of the Lord's supper, did yet, however, serve to do so; inasmuch as, in the East, up to the times of Augustine, the Lord's supper was taken *daily*. Now, although at a subsequent period, the western interpreters of the Catholic church still waver betwixt the reference to spiritual food in general, and that to the sacrament, the latter predominates, and is adduced as *the first* in the glossa ordinaria.^a

Let us now investigate what this exposition has for or against it. First of all, we require to notice two modifications of view. A number of the Fathers of the Greek church derive the word from ἐπιέναι, and understand by it the ἄρτος τοῦ αἰῶνος μέλλοντος, that heavenly bread which will be the portion of saints in the world to come, Luke xiv. 15, but which is also vouchsafed to the believer, even in the present life. Even Origen on the passage, along with the derivation of the word from ἰέναι, takes notice of this expla-

^a Panis *corpus Christi* est, ut verbum Dei, vel ipse Deus, quo quotidie egemus.

nation, but rejects it, although without assigning reasons for doing so. In the same way, from a predilection for the mystical, the lower and upper Egyptian translation has *crastinus* and *venturus*.^a The view is also to be found in Athanasius, Damascenus, Pseudo-Ambrosius, whose opinions are to be seen collected in Suicer and Pfeiffer. This acceptation of the word has been embraced by Pfannkuche, who likewise observes, that in cabalistical language, $\gamma\pi\mu$ denotes the contrast to the *αἰὼν οὖτος*. Augustine also understood *hodie* of the present life, (in hac temporali vita.) Apart from the general objections to such a construction of the petition, what speaks most against it, is the insufferable antithesis into which the *σήμερον* then comes with *ἄρτος τοῦ ἐπιόντος χρόνου* or *αἰῶνος*. Even though we admit, that *ὁ ἄρτος ὁ μέλλων* might, without addition, signify the *heavenly, future*, bread, for which, however, we can adduce no examples from the *usus loquendi* of the Holy Scripture, we should yet have here certainly to understand by the future bread, that blessedness which, in the present life, does not *as yet* take place. But, how then can it be vouchsafed to us here, and that, every day? Were it to be said, however, that *ὁ ἄρτος ὁ μέλλων* is nothing more than the spirit and power of Christ, in which God's kingdom comes to us every day, we should have to dispute whether *ἄρτος ὁ μέλλων* can have any such sense. There would then stand, as in John, *ἄρτον ἐκ τοῦ οὐρανοῦ*, or, as with Paul, 1 Cor. x. 3, *βρῶμα πνευματικόν*.

^a See the latter in Cramer, Beiträge u. s. w. Th. III. p. 61.

According to the other derivation, the word is compounded of *ὀψία*, and the question arises, What notion we are, in this composition, to form of *ἐπί*? As is known, Jerome was the first to render it “supersubstantialis,”^a and after him, Emser “the *super-self-subsistant* bread.” Luther too, in the exposition of 1518, gives three translations, “the *super-essential*, the *chosen* bread, the bread *for to-morrow*” (*panis crastinus*), and attempts to conjoin the meaning of all three. Now, it strikes us at once, that in that case, in place of the preposition *ἐπί*, *ὑπέρ* would rather be used, as we do find the adjective *ὑπεροψίος* in the mystic-speculative sense in Dionysius Areopagita,^b and in the Scholia of Maximus.^c Were any one, as has been done, to think of appealing to *ἐπίλογος* and *ἐπίμετρον*, which is, however, equivalent to *ὑπέρμετρον*, it would be a mistake, for here too *ἐπί* only designates what has been given in addition to the proper measure. Accordingly, when we put the spiritual meaning upon the word, we can explain *ἐπί* in no other way than is done in the case of the corporeal meaning, viz. “what is serviceable and necessary for our being, to wit, our true being.” So has Origen explained, and so Cyrill

^a We must not, in this author, entirely overlook the passage of his Commentary on Tit. ii. 12, where he delivers himself upon *ἐπιούσιος* and *περιούσιος* still more copiously than in the Commentary on Matthew, adducing the text, John vi. 5, and stating that some suppose, “It is the bread which is above omnes *ὀψίας*.” In the Commentary on Matt. he further says, that according to 1 Tim. vi. 8, others prefer supposing it simpliciter to mean *bodily nourishment*.

^b De div. nom. c. xi. § 6.

^c c. xi. § 11, in div. nom.

of Jerusalem: ὁ ἐπιούσιος ἀντὶ τοῦ ἐπὶ τὴν οὐσίαν τῆς ψυχῆς κατατασσόμενος. Olshausen has not ventured upon any accurate statement of the grammatical signification. If in the case of the corporeal interpretation of the words, the grammatical explanation above mentioned has been allowed, we must here also acknowledge its admissibility. Now, upon what is this spiritual explanation founded? We adduce the grounds of it as these have been recently stated by Olshausen, 1. Because the whole prayer comprises only spiritual petitions. To this we reply, what has been so often said; For that very reason, one petition about things corporeal cannot be wanted. Is this prayer a scheme in which, as Chrysostom and Augustine in their day aver, the whole supplication of our heart ought to go forth, then, if it be proper for the Christian to pray for things earthly at all, there must be contained in this prayer some petition respecting what is terrestrial. But godliness hath the promise of the life *that now is*, as well as of the life to come, 1 Tim. iv. 8. Paul calls upon Christians to pray for the magistracy, that we may lead a quiet and peaceful life, 1 Tim. ii. 2, in which the desire for the undisturbed enjoyment of our daily necessaries is expressed. The Christian, according to Paul's precept, ought to work in order to have something for himself and others, Eph. iv. 28. 1 Thess. iv. 11; v. 12. 2 Thess. iii. 10, 12. Now, if such working were not to be sanctified by prayer, then would the sense of dependence upon God be wanting in reference to the greatest portion of our employment. Prayer for things temporal is consequently es-

sential along with labour for them, just that the latter may be sanctified, and that, in regard to his terrestrial, no less than his spiritual industry, man may recognize his dependence upon God.^a 2. Because, in the

^a Admirably does Luther take this up when, in der Kleine Katechismus, he replies to the question, "What is that?" as follows: "God gives us daily bread even without our asking; He does so to all the wicked. But we supplicate in this prayer, that *he would make us sensible* of it, and receive *with thanksgiving* our daily bread." Spener also, theol. Bedenken, I. c. 1, sect. 16, decides against the spiritual view, and does so mainly upon the ground, *That it is essential to the Christian not to receive God's temporal goodness without prayer and thanksgiving.* Nay, so early as among the ancients, this is brought out by the author of the Opus imperf. in Matth., who delivers original, and not seldom very able expositions. He observes, that the prayer would seem to be destitute of meaning in the mouth of those whom God has richly provided for in all time to come, and thus answers the objection: *Ita ergo intelligendum est, quia non solum ideo oramus: "panem nostrum da nobis," ut habeamus, quod manducemus, sed ut, quod manducamus, de manu Dei accipiamus. Nam habere ad manducandum commune est inter justos et peccatores, frequenter autem et abundantius peccatores habent, quam justis. De manu autem Dei accipere panem non est commune, sed tantum sanctorum. Praeparare ergo non vetant haec verba, tamen cum peccato praeparare vetant. Nam qui cum justitia praeparat, illi Deus dat panem, quem manducat; qui autem cum peccato, illi non dat Deus, sed diabolus. Nam omnia quidem a Deo creantur, non tamen Deo omnia subministrantur. Vel intelligendum est ita, ut, dum a Deo datur, sanctificatus accipiatur, et ideo non dixit: Panem quotidianum da nobis hodie, sed addidit: Nostrum, id est, quem habemus jam praeparatum apud nos, illum da nobis, ut, dum a te datur, sanctificetur. Ut puta, si laicus offerat sacerdoti panem, ut sacerdos accipiens sanctifi-*

sequel, c. vi. 25, care for what is bodily is placed in the back ground. We reply, That this too is precisely what is done by our petition, first, inasmuch as it is the only petition which refers to earthly things, and farther, inasmuch as only *sufficient for our maintenance* is requested, and that only *for the present day*, as is said by Chrysostom: ἄρτον ἐκέλευσεν αἰτεῖν ἐπιούσιον, οὐ τροφήν ἀλλὰ τροφήν. 3. Because ἐπιούσιος points to the meat spiritual. How it does this, Olshausen does not specify; οὐσία means neither more nor less than *being*; and it is not easy to see why we ought to understand that which is spiritual, more than that which is bodily. Origen explains with precision and acuteness, the two-fold reference of οὐσία to the bodily and spiritual being, and founds the assertion, that οὐσία here applies to the latter solely upon the fact—which he assumes—that the *bread* is of a spiritual sort. It would perhaps be a more relevant objection to say: If the prayer was to contain only one petition for a competent maintenance, why *so strangely formed a word*? We have already explained, that we suppose the word to have been composed according to the analogy of περιούσιος, and this supposition suffices to account for the singularity of its formation.

We should be more inclined to call in question, whether the Evangelists or Christ would have used the ἡ οὐσία simply as designation of the *true* existence, and

cet, et porrigat ei: quod enim panis est, offerentis est; quod autem sanctificatus est, beneficium est sacerdotis. Chrysostom also makes some similar remarks in the Homily on the last verses of the 6th chapter. Compare Basilii Rev. brev., Interr. 252.

without defining it more specifically by an ἀληθινός. What must Christ have said in the Aramaic, in order, without further addition, to express the spiritual being and existence? Would he perhaps have used just this same Greek word which we find in the Rabbinical and Syriac, אֱוִסִיא, {אמם}? Is then the word of so ancient date among the Rabbins and Syrians?^a Granting, too, that it were so old, who, without further addition, could rightly understand it, considering that in the Rabbinical it appears much more frequently in the sense of opes, nay, of ager.^b Or, did Christ say כְּדִי לְהוִיָּה or כְּדִי לְהוִיָּיתָ? This could not possibly, without something added, be understood of our spiritual being. And, in general, for what purpose have these expressions, rare in occurrence, and diverging from the New Test. usus loquendi, been used, *when several other terms expressive of the idea lay quite at hand*, and were in general circulation? In all other passages of the New Test. it is expressed by ἀληθινός, πνευματικός, (1 Cor. x. 3, 4,) οὐράνιος. Had Christ, however, spoken of corporeal bread, he might have made use of the following expressions: כְּדִי לְקַיֹּם, כְּדִי לְפָרְנֶסְתֵינוּ, כְּדִי חֲקֵנוּ. We may also suppose him to have said, לֶחֶם תְּמִידִי, which the Munster translations gives, but of which we do not approve.

From this other point of view, accordingly, the reference to corporeal bread likewise commends itself.

^a Jacob of Edessa (at the close of the seventh century) observes, that the Syrians, about a century before, had introduced the Greek vocable {אמם} into their language, (Assemani, Bibl. Orient. I. 479.)

^b See Buxtorf, Lex. Talm. s. h. v.

Upon ἄρτος, we have only further to remark, that, like ἄρτος, it is in the New Test. also used in the more extensive sense, e. g. 2 Thes. iii. 12, and subsequently under that larger signification, passed over into the later usus loquendi. Compare e. g. ἄρτον βεβραρημένον ἐσθίειν, see Du Cange Gloss. Graec. med. s. h. v. The modern Greeks use ψωμί just as generally.

From the ἡμῶν, which is appended, some have wished to draw a conclusion in favour of the spiritual, some in favour of the corporeal, signification. But, neither the one nor the other can be drawn from the word. It denotes the bread which we need, which is destined for us. Euthymius: ἄρτον δὲ ἡμῶν εἶπεν, ἀντὶ τοῦ, τὸν δι' ἡμᾶς γενόμενον.

V. 12. The suppliant makes a transition to spiritual necessities. The soul which, in God's sight, reflects upon itself, first of all, becomes aware of the guilt that cleaves to it, and entreats for its remission. In literal opposition to this prayer of Christian humility, stands that of Apollonius of Thyana, who was wont to pray, ὦ θεοί, δοίητέ μοι τὰ ὀφειλόμενα,^a in Philostratus' vita Apoll. l. I. c. 11.

Justly did the church general appeal to this petition against the Pelagians in order to demonstrate the continuance of the universal sinfulness even in belie-

^a Here ὀφειλόμενα has the signification which is developed in Plato de Rep. διανοίτο μὲν γὰρ, ὅτι τοῦτ' εἴη δίκαιον τὸ προσῆκον ἐκάστῳ ἀποδιδόναι, τοῦτο δὲ ἀνόμασε ὀφειλόμενον. The New Test. formula ἀφίεναι τὰ ὀφειλήματα is well known to be Aramaic. The Greek would take the phrase as merely synonymous with ἀφίεναι τὰ χρέεα (χρέος however, and even in classical authors, has the moral signification of sins.)

vers. To this the Pelagians—if Jerome has reported faithfully, c. Pel. l. iii. c. 15,—returned the inept answer, that saints use the prayer humiliter, but not veraciter. Widely different Luther: “ We have thirdly, to remark, how the penury of this wretched life of ours is once more pointed out. We are in the land of guilt, sunk in the sinful state over the ears.”

A difficulty is also occasioned by the circumstance, that the petition has *a condition* appended, rendering it, under certain circumstances, *impossible to be heard*. In truth, the *ὡς καὶ ἡμεῖς ἀφίεμεν* which is added, has very greatly perplexed the expositors of all ages. This clause may, in the first place, be interpreted in a strict way, as meaning, that the measure of the divine placability will be determined altogether by that of our own. By this account of it, several teachers of the church terrify the unforgiving suppliant, and, as Chrysostom informs us, there were many who, out of fear, suppressed it altogether.^a Others again, as we are told by Augustine, fell upon the very awkward evasion, of understanding by the debts which we are to forgive our neighbour, debts of money. Chrysostom and Luther, (in the Expos. of 1518,) take the petition entirely according to Luke vi. 8: “ With the same measure that ye mete withal, it shall be measured to you again.” Chrysostom says, “ God appoints thee thyself the master of the verdict. The judgment thou passest upon thyself, he will pass

^a The anonymous author in Steph. le Moyné: ταῦτα λέγων, ἐνθρῶπε, ἐὰν οὕτω ποιῆς (προσεύχῃ), ἐνόησαν τὸ φάσκον λόγιον, φοβερὸν τὸ ἐμπεσεῖν εἰς χειῖρας Θεοῦ ζῶντος!

upon thee." And Luther, Ps. cix. 14, says: " This prayer will, in the sight of God, be a sin, for when thou sayest, ' I will not forgive,' and standest before God with thy precious pater noster, and mumblest with the mouth, *Forgive us our debts as we forgive our debtors*, what is that but saying, O God, I am a debtor to thee, and there is one who is the same to myself. Now, I will not forgive him, and so do not thou forgive me. I will not obey thy command, although thou hast told me to forgive, I will rather renounce thee and thy heaven and all, and go to the devil for evermore." A great many expositors upon this saying, shew that they do not well know what to do. Many, such as Zwingli, endeavour to mitigate the sharpness of the expression, by alleging, that the words properly imply a mere publica Christianorum professio, not an oratio. Luther too, in the Kleiner Catechismus says, " It is a vow to God." Others, as Calvin, Chemnitz, hold, that the words are properly a comonefactio to placability. So they are, but effected, as it appears, by this, that according to the measure of our own, is God's placability to be apportioned to us, which is just what causes the difficulty. Periculosam, says Maldonatus, nobis videtur Christus regulam tradere, male enim omnino nobiscum agetur, si non aliter nobis Deus, quam nostris nos debitoribus, peccata remittet. He thereupon took refuge in a decision which several protestant interpreters likewise adduce, viz. That it is not a *regula*, but a *conditio* which is here stated, not a *paritas* but a *similitudo rationis*.

Now, this is also quite correct. 'Ως, derived from

the relative pronoun ὅς, is equivalent to *of which sort*, just like the Latin *ut* from *quod*, *uter* from *quater*, the *t* having come into the place of the *d*, as it also does in *set*, *aput*. Now, this comparison does not directly say any thing as to the measure in which the two objects correspond. The similarity may be more or less great, and on that account our dictionaries place similer beside it, as the signification of ὡς. It may certainly, however, be also used in passages, where, to speak correctly, one would say ὅσον. See Passow, s. v. ὡς p. 1127, der 3. Ausg. In the same way does the more diffuse τοιοῦτος stand for τοσοῦτος, and talis for tantus in Latin. See Xenoph. Cyrop. l. IV. c. 2. § 41. ed. Born., Bremi in Cornel. Nep. vitae p. 367. So in the New Test. does it appear in that parable, Matth. xx. 14: Θέλω τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί = τοσοῦτον ὅσον σοί. So likewise, Rev. xviii. 6, where ἀπόδοτε αὐτῇ, ὡς καὶ αὐτῇ ἀπέδωκε denotes the answerable measure of retribution, and the διπλώσατε αὐτῇ διπλᾶ, which immediately follows, the double of it. Compare Rev. ix. 3. In the same manner also, on the other hand, is καθ' ὅσον (and τοσοῦτον), which gives the measure and compares, also used in the larger sense in comparisons, where the action alone is compared and not the measure, so that it is equivalent to ὡς, and in the after clause has οὕτω, e. g. Heb. ix. 27. In Hebrew, likewise, כִּן is equivalent to tot, Exod. x. 14. Jud. xxi. 14. In putting so strict an interpretation upon the ὡς, however, we should only be justified, supposing this to result necessarily from the context; whereas, on the contrary, the analogia fidei and Mat. xviii. 33, shew, that here it is not an abso-

lute paritas, but merely a similitudo rationis which has place. For in the latter passage, we read: οὐκ ἔδει καὶ σε ἐλθεῖν τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἠγάπησα. The Lord, however, had shewn comparatively *greater* compassion to the servant, than he was called upon to shew his fellow-servant. Compare c. v. 48. If, then, ὡς merely denotes an analogy in the larger sense, the comparative relation is converted into a causal relation;^a the “*as* we forgive” is to be taken in the sense, “seeing that we do forgive.” Thus the clause would entirely correspond with that of Luke xi. 4, καὶ γὰρ αὐτοὶ ἀφίεμεν; a conclusion is made a *minori ad majus*, as at Mat. vii. 11.

Although, accordingly, we cannot infer from the passage, that our placability assigns the measure to that of God, still there does result this much, that in every one who takes the prayer into his lips, heartfelt compassion and placability are supposed; and although not expressly, still, in an indirect way, our placability is viewed as the condition of God’s. And this, moreover, has elsewhere its biblical analogies. Shortly after, at v. 14, the proposition is expressly delivered in the form of a condition. Just in that

^a So already Grotius and Gomar, and recently also Fritzsche. The comparative particles denote primarily the parallelism of two things in *space*, then in *time*, in fine, too, that of *cause* and *effect*, which latter is considered as parallel to the former. Thus, even the putting things upon a level, by τὴ—καί, may express a conditional relation. Hartung, von den griechischen Partikeln, Erl. 1832, I. p. 99. Compare in Latin itaque, in German weil, Anglice, because (originally a particle of time,) huil, wila, and weile.

way, Luke vi. 37,^a and indirectly above, c. v. 24. 1 Tim. ii. 8. James v. 9, and Sirach xxviii. 1—4. Now, this very circumstance, of the Saviour presupposing in the person using the prayer, a forgiving disposition towards all the world, corroborates the statement which we formerly made, that it is only in the lips of a matured disciple of Christ, that the prayer acquires its full truth. Such a person it is, who mainly, because he himself has obtained mercy in Christ, brings towards the whole world of sinners a forgiving and pacific heart, Ephes. iv. 32. Col. iii. 13. This truth is also expressed in Mat. xviii., where the king founds the obligation of the servant to forgive his fellow-servant, on the fact *that he himself had received a much greater forgiveness*. Hence the Heidelberg Catechism very pertinently says: “Be pleased not to reckon against us poor sinners all our iniquity, just as we, too, feel within us the testimony of thy grace, that it is our firm purpose, from the heart to forgive our neighbour,” in accordance with which Luther, in the Gros-ser Catechismus, says, “The clause has been added, in order that we might have a *mark*, whereby to know whether we are God’s children, and consequently whether our sins are forgiven us.” With this view of the meaning, Erasmus, Grotius and Witsius

^a The letter of Polycarp, c. 2, over and above what we read in our gospels, quotes the analogous words: ἀφίετε καὶ ἀφεθήσονται ὑμῖν ἡλαίῃτε, ἵνα ἡλεθῆσῃτε. See Eichhorn’s Einleit. ins. N. T. I. 138. With reference to Sirach xxviii. Chrysostom, in the treatise De compunct. I. § 5, says: To pray for forgiveness as a mighty blessing, and not to be willing to give the same to others who supplicate it of us, is a mockery of God.

agree in the main, the first saying : “ Quemadmodum ipsi inter sese mutuis erratis ignoscunt, ut facere par est ejusdem familiae filios, ita etiam propitius sit ille pater. So likewise Olearius, who, in the end, however, has recourse to still another expedient, for he takes $\acute{\omega}\varsigma$ as the $\acute{\omega}\varsigma$, with an accent, derived from the demonstrative $\acute{\omega}\varsigma$, in the sense of *similiter*, *eadem ratione*, and the present tense of the verb, as indicating the certainty of what will ensue, “ and so we also shall forgive.” Now, this construction is rendered doubtful, even by the parallel $\kappa\alpha\iota\ \gamma\acute{\alpha}\rho\ \alpha\upsilon\tau\omicron\iota\ \acute{\alpha}\phi\acute{\iota}\epsilon\mu\epsilon\nu$ in Luke. But a more general objection is, that such a use of the $\acute{\omega}\varsigma$ is confined to the poets, and a few instances of Attic prose. Buttman, *ausf. Grammat.* II. p. 279.

V. 13. But it is not merely past guilt which weighs upon the devout mind. It also looks with anxiety into the future, and, conscious of its weakness, desires protection from temptation, and deliverance from all sin and evil.

There are two difficulties connected with this petition, the first of which has greatly perplexed expositors. 1. How can we, as even Origen asks, pray for the $\pi\epsilon\iota\rho\alpha\sigma\mu\omicron\iota$ to be averted, seeing they are something inalterably connected with the course of this world, (John xvii. 15; the fathers are wont to quote Acts xiv. 22. Job vii. 1), and seeing, moreover, that they effect the $\delta\omicron\kappa\iota\mu\acute{\eta}$ of Christians, so that James, i. 2, exhorts them *to rejoice* when they fall into diverse $\pi\epsilon\iota\rho\alpha\sigma\mu\omicron\iota$? 2. In what sense can it be said of God, that he leads us into temptation?

For the satisfactory solution of both questions, it will be necessary to institute a fresh inquiry into the

meaning of *πειράζειν* and *πειρασμός*. As productions of an earlier day connected with this subject, we have to cite Suicer, *Observ. sacrae*, p. 260, and the *Thes. s. h. v.* More particularly, Witsius, p. 220, Pott, *Exc. l. ad ep. Jac.*

The idea of *proving* is in Greek expressed by two terms, *δοκιμάζειν* and *πειράζειν*. The former from the etymon *δέχασθαι*, signifies originally *to examine whether any thing is fit to be received*. The latter, connected primarily with *πειρώ*, *experior*, and subsequently with *πείρω*, means primitively *to penetrate, explore*. But just as *נסה* in Hebrew (*נסה* is, on the contrary, rather to be compared with *δοκιμάζειν*), *tentare* in Latin, and *versuchen* in German, so also has *πειράζειν* acquired, in the *usus loquendi*, a bad colateral sense. *Πειράζειν*, *πειράσθαι*, *πειράζειν τινός*, and later frequently *τινά*, is originally used, as equivalent with *πειράζειν λαμβάνειν*, *πειράζειν ποιῆσθαι*, of whatsoever attempt is made upon any one. Even at a very early period, however, the substantive *πειράζειν* denotes particularly *a bold undertaking*, e. g. *πειράζειν ἐχθρῶν ἀρπάσαι* in *Sophoclis Ajax. v. 2*,^a only in the sense of “*spying out a daring enterprise*.” Afterwards *πειράζειν* came to signify robbery by sea, Anglicè, *piracy*, *πειρατής*, *a pirate*, *Suidas*: *πειράζειν ὁ δόλος καὶ ἡ ἀπάτη καὶ ἡ τέχνη*. The verb *πειράζειν*, used with *γυναῖκας*, like the Latin *tentare Junonem*, in *Tibul. I. 3. 73*, of the seduction of women, e. g. in *Polyb. Hist. l. 10. c. 26. § 3*. *Hesychius*: *πειράζειν, ἐνεδρεύων*.

In the *usus loquendi* of the Bible, too, it occurs chiefly in the larger sense, *to essay, make an attempt*.

^a See Lobeck on this passage, p. 219.

Acts xvi. 7, where the Cod. Cantab. has ἡθέλον as a gloss, Acts xxiv. 6. We may doubt whether, at 2 Cor. xiii. 5, it is equivalent to the following δοκιμάζεσθε. It appears, however, in the LXX. in parallelism with δοκιμάζω, Ps. xciv. 9, and thence Heb. iii. 9. Or the codices use it as convertible with δοκιμάζω, as Dan. i. 12. Compare also Wisd. ii. 3. In Ps. xvii. 3, some read ἐπύρωσάς με in place of ἐπέριζασάς με. But much more commonly is it used in malam partem, of men who, by their misbelief, put God to the proof, Acts xv. 10; v. 9. 1 Cor. x. 9. In the passage, Wisd. i. 2, it is used as equivalent to ἀπιστεῖν τῷ Θεῷ. (1) Of God who puts men to the proof, not indeed with a bad design, but under difficult circumstances, so as that stumbling easily may, but never necessarily must, ensue. 1 Cor. x. 13. Heb. ii. 18; iv. 15; xi. 37. In the Old Test. we frequently have it, especially in the history of Abraham, Gen. xxii. 1, ὁ Θεὸς ἐπέριζαζε τὸν Ἀβραάμ καὶ εἶπεν αὐτῷ. Compare Exod. xv. 25. Deut. xiii. 3. (3) Of men who, with evil intent and premeditation, make trial of another, Matth. xvi. 1; xix. 3; xxii. 35. Mark viii. 11; xii. 15. John viii. 6. (4) Hence, in quite a particular way of those trials which the devil—ὁ πολυμήχανος ὄφις—sets on foot with men, and which always take place with malicious views and designs, Matth. iv. 1—4. 1 Cor. vii. 5. 1 Thes. iii. 5. Rev. ii. 10. Hence his more distinctive name, ὁ περιάζων=ὁ περιεραστής, whereas God is ὁ δοκιμαστής τῶν καρδιῶν, Ps. xvii. 3. In all of these passages, as well as Gal. vi. 1, we might also translate *seduce*, and apply this signification to Jas. i. 13, 14, in order at once to remove the difficulty there arising

from the words, ὁ Θεὸς πειράζει οὐδένα. But there is nothing at all to hinder us from abiding by the meaning, “to place in a condition liable to temptation;” and in James, it is impossible to take πειράζειν in a sense essentially different from the πειρασμός, used just before in v. 12. Even here, accordingly, we hold by the usual signification, and take the apostle’s words in a sense as follows: “Let no man say, when he is brought under exposure to temptation, that the fault of that lies with God; it is the evil propensity within us, which makes temptations of the relations of life.”

Now, from the perf. pas. of the verb πειράζειν, the noun πειρασμός is formed, and frequently means the same as the active πείρασις. The noun, according to the analogy of the verb, denotes, 1. Generally a trial, so that it does not differ from δοκιμασία, 1 Pet. iv. 12. 2. A state of trial, in which *one may readily fall*, and under this we bring all those passages, where lexicographers and expositors have given the signification, *calamities*. Luke viii. 13; xxii. 28. Acts xx. 19. Gal. iv. 14. Jas. i. 12. 3. Many adopt the signification, “inward incitement, instigation of the ἐπιθυμία,” and found it upon the texts, Matth. xxvi. 41. 1 Tim. vi. 9. Luke iv. 13. In the last of these passages, however, the word is used actively = δοκιμασία, in the other two, it denotes, as elsewhere, a state of exposure to temptations, a σκάνδαλον. Paul places beside, and as expository of it, εἰς παγίδα. It does not, therefore, intimate the δελιάζειν of the ἐπιθυμία, but the tempting, seductive condition operated by the δελιάζειν. The word, accordingly, answers entirely to the classical περίστασις, which moralists,

like Epictetus, Maximus Tyrius and others, frequently use, and which properly signifies no more than *circumstance*, but comes afterwards to mean a *ticklish, seductive situation*. We accordingly bring all the instances numbered in the *third*, under the *second* head.

If πειρασμός be used as concrete, it is equivalent to σκάνδαλον, for that denotes a πρόσκομμα, ἔγκομμα, on which one may easily meet a fall. ψριου, ἡ παγίς is also equivalent, which is frequently coupled with σκάνδαλον, Jos. xxiii. 13. 1 Mac. v. 4. In the classics, too, Amphis in Athenæus, calls mistresses, παγίδας τοῦ βίου. The German word *anfechtung*, *assault*, which Luther would have used, as he says, in place of *versuchung*, temptation, had not the latter been in more frequent use, denotes a challenge to battle. The middle high German *behörung*, which is frequently to be met in Tauler—*chorunga* in Kero, Otfried, and Notker, from kören—a challenge to the *torment* of the *ordeal*.

In the LXX. Job vii. 1; x. 17; in the Pseudoepigraphs (Testam. Issachar, page 627, and Fabric. Tom. II.) and in the Fathers (e. g. Basil. ep. 231, T. III. ed. Par. Hom. in Luc. xii. 18, T. II. p. 43,) πειρατήριον is also used in place of πειρασμός, which, in virtue of its termination, like κρητήριον, denotes a *means* of proving. Among Ecclesiastical writers, we also find ἔχλησις in the sense of πειρασμός. See e. g. Photius in Wolf Anecd. Gr. I. 145.

If then, according to what has been said, πειρασμός denotes that situation in which the Christian is tried by God—if, in the Scripture, these divine trials are represented as the means of our becoming established

and confirmed in the faith, (Rom. v. 3. James i. 2—4. 1 Peter i. 6, 7,)—if the *πειρασμός*, as Chrysostom ep. 157, says: *τοῖς γενναίως φέρουσι πολλὰ κομίζει τὰ βραβεῖα καὶ λαμπροὺς τοὺς στεφάνους*, so that, under a conviction of this, the true Christian, in Clemens, exclaims, *ὦ κύριε, ὅς περιστάσιν καὶ λάβει ἐπίδειξιν*,—if it be absolutely impossible, so long as we remain in this world, to live exempt from all *σκανδάλοις* (1 Cor. v. 10,)—and if Christ expressly prays the Father, not to take us out of this world, but to keep us from the evil that is in it, (John xvii. 15,) there arises a doubt, as follows: How can Christ put it into our lips to pray, that we should not at all be led into the *πειρασμοί*?

Expositors have almost all had recourse to various devices in order to obviate this scruple; several endeavouring to remove the difficulty by *sharpening the idea of πειρασμός*, many by an *intensified acceptance* of *εἰσενέγκης*, and several by *urging the preposition εἰς*. As for those who heighten the idea of *πειρασμός*, so as to make it involve more than the mere indication of a state in which one can easily fall, some speak of a temptation of quite a peculiar sort, in which God purposely deserts man, *ἐγκατάλειψις*, according to Ps. xxii. 1, *ἵνατί ἐγκατέλιπές με*, and Ps. cxix. 8. Compare Suicer Thes. s. v. *ἐγκατάλειψις*. No divine temptation, however, goes beyond our strength, 1 Cor. x. 13.^a Others speak of a diabolical temptation

^a Basil, ep. 219, which letter begins: *ὁ πάντα μέτρον καὶ σταθμῶν ὀρίζων ἡμῖν κύριος, καὶ τοὺς πειρασμούς ἐπάγων μὴ ὑπερβαίνοντας ἡμῶν τὴν δύναμιν κτλ.*

surpassing our strength.^a But as all the temptations of the Devil are under the divine permission, and as God never tempts us above what we are able to bear, a temptation of the sort supposed cannot take place: Over and above, the Devil would have to be specified as the author. Others wish to refer the word here, as at Matt. xxvi. 41, to the *inward enticement* by lust, so that the prayer would be as it were, “Lead us not into enticement of evil desire.” Now, even although we were to admit that, in the same sense in which it is said of God that he *hardens*, a leading into evil inclination might also be ascribed to him, we have still disputed *πειρασμός* being wholly equivalent to the *δεδασμός* of the *ἐπιθυμία*. We hence reply to the question which was put to Basil, whether sickness and affliction are included in the *πειρασμός*, for whose prevention we may and ought to pray, what that father himself says, Resp. ad interr. 221: οὐ δίσκρινε πειρασμοῦ ποιότητα, καθόλι κῶς δὲ προσέταξε προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.—So likewise Chrysostom in De instit. sec. Deum vita. 2. Many more, down from even the most ancient times, have urged the *εἰσενέγκης*. Isidorus Pel. l. V. ep. 226, where he speaks upon Matt. xxvi. 41, distinguishes strictly betwixt *ἐμπεσεῖν εἰς πειρασμόν* and *εἰσελθεῖν*. The former, he tells us, it is in the present state impossible to avoid, as, according to Job vii. 1, man’s whole life upon earth is a *πειρατήριον*: προσεύχεσθε ἵνα μὴ ἡττηθῆτε τῷ πειρασμῷ· οὐ γὰρ εἶπεν, μὴ ἐμπεσεῖν ἀλλὰ μὴ εἰσελθεῖν, τουτέστι, μὴ καταποθῆναι ὑπὸ αὐτοῦ. He expresses himself to the same effect, l. II. ep. 71. and

^a Calvin: Hic notatur interior tentatio, quae *diaboli* flagellum apte vocari potest.

so does Theophylact on Luke xxii. 46. Augustine: *Aliud est tentari, aliud induci in tentationem.* So Luther, Chemnitz, Bengel. So likewise Grotius, Clericus, Olearius, Michaelis and most others. Luther: "We cannot make it better. Come under temptation we must, but what we pray for is, that we may *not fall into it, and be therein overwhelmed.*" Clericus: εἰσέρχασθαι εἰς πειρασμόν est illaqueari iis difficultatibus, quibus nosmet ipsi expedire nequeamus. Bengel: non precamur, ut *ne sit*, sed ut *ne nos ea tangat aut vincat.* But how is this signification demonstrated from the intransitive εἰσέρχασθαι and the transitive εἰσφέρειν, the former of which ought to be stronger than περιπίπτειν πειρασμοῖς (Jas. i. 2,) and λαμβάνεσθαι ὑπὸ πειρασμοῦ (1 Cor. x. 13), and the latter of which (εἰσφέρειν) should be stronger than εἰσάγειν εἰς πειρασμόν?^a Olearius alone has attempted to adduce the proof. He appeals^b to the meaning *to carry off, rob*, which φέρειν, as e. g. in Homer, has, where the carrying away of the plunder is spoken of, and to that of abripi, which φέρεσθαι bears. This proof, however, were it in other respects relevant, would here prove too much; for, as is well-known, when plunder is spoken of, φέρειν and ἄγειν are coupled, according to which εἰσάγειν also would acquire the sense of something done with violence. But in ge-

^a In Latin there is a difference betwixt inferre and inducere, the latter having usually the bad collateral meaning of *to seduce*, Nic. Heinsius on Ovid's *Metam.* VIII. 123. Hence the Vulgate has well translated, *Ne nos inducas*, for which Augustine less correctly, although, as he says, according to the majority of the codices, has *Ne nos inferas*.

^b *Observ. Sacræ*, p. 213.

neral, from that special phrase where the simple word is in meaning equivalent to *hurry off*, no conclusion can be drawn with respect to the compound. Nowhere is εἰσφέρειν equivalent to εἰσωθεῖν, εἰσβάλλειν. But even supposing the difficulty to be, in this manner, removed from the passage before us, there would still remain, Mat. xxvi. 43, where εἰσελθεῖν is the word. In both cases, however, Chrysostom has discovered a way to extricate himself. For εἰσελθεῖν he has recourse to the idea of something *voluntary*, according to which, εἰσφέρειν would denote the permission of a *spontaneous precipitation of one's self into sin*: ἐνταῦθα καταστέλλει τὸ φύσημα, διδάσκων οὐ παραιτεῖσθαι τοὺς ἀγῶνας, ἀλλὰ μὴ ἐπιπηδᾶν. . . ἔλκυσθέντας μὲν γὰρ δεῖ γενναίως ἐστᾶναι: μὴ καλουμένους δὲ ἡσυχάζειν. It is, however, wholly arbitrary to do so.

The readiest expedient would be as follows: We may set out, as is done by Origen, from the fact that παγίς and πειρασμός, as we have shown above, are kindred ideas. (Compare also, 1 Tim. vi. 9,) and that *to fall into the snare* is tantamount to *being wholly made captive*.^a Even this explanation, however, cannot be declared free from arbitrariness, for although πειρασμός and παγίς are of kindred sense, still the case in which the idea *snare* is so strongly pressed, is just that wherein they cannot be used indifferently as convertible terms. Besides, from περιπίπτειν πειρασμῷ or ὁ πειρασμός περιπίπτει μοι, which (even in virtue of Jas. i. 2,) is supposed to be

^a Donatus puts the same meaning upon inducere in expounding, duci falso gaudio in Terence, Andria, act. 1. sc. 2. v. 9. first explaining it by prolatari falsa spe, and then by induci ut ferae in retia.

different, we should be able to express the self same meaning. For περιπίπτειν τιμι = γίγνεσθαι περιπετῆ τιμι means, *So to fall into anything as that it shuts us in, consequently, takes us wholly captive.* 3. Several of the advocates for the last explanation, have at the same time urged the εἰς,^a and they who called the Rabbinical to their aid, as Grotius, Drusius and Wetstein, have taken the εἰς as identical with the לִידִי *into the hands*, and adduce a multitude of passages, in which הביא ליד נסיון means *to bring into the hands of temptation*, which, they say, is equivalent to *to yield as a prey to the power of temptation, allowing one to perish in it*, Rom. vii. 14. But it is, for one thing, confessed, that, even in the Old Testament, בִּידִי and לִידִי have had their primary signification worn off, and how much more so among the Rabbins. Very slender is the emphasis, moreover, which, in the New Test. can be laid upon εἰς τὰς χεῖρας, in passages like Matt. xvii. 22; xxvi. 45. Even, however, if it did possess a peculiar significance, the expression is not at all used in the passage before us, and to ascribe an import of the kind to εἰς would be altogether arbitrary.

We accordingly explain the petition quite simply as follows: Doubtless, it behoves the Christian to rejoice when he is subjected to trial, inasmuch as he who is found ὀβριμὸς, obtains the crown of life, (Jas. i. 12); the Christian must not, for that reason, however, *seek*

^a So likewise Beza, who expressly observes, est vis praepositionis εἰς diligenter observanda, and translates εἰσελθεῖν, Mat. xxvi. 41, introire. Christopher Starke: “εἰς ἐνέγκης—lead us not in, i. e. too deeply.”

the *πειρασμοί*, nay, in the consciousness of his weakness, he ought to pray to be protected from them, as he cannot answer for himself that he will be found *δοκιμος*. In this way Christ, Matt. v. 10, 11, declares those to be blessed, who are persecuted and reviled for his name's sake. But what Christian will seek reviling and persecution, and not rather strive to withdraw from them as far as is practicable? Compare Matt. x. 23. Now, under this consciousness of our weakness, and with that dread of suffering which is necessarily connected with our life in the *σάρξ*, we supplicate, that we may not be brought into situations involving temptation, as Christ, Matt. xxvi. 41, calls upon his disciples to do, nay, as he himself did, when he prayed that the cup might pass from him, (Heb. v. 7.) When, in the prayers of our church, we supplicate to be kept from dearth, sickness, pestilence and sudden death, all this is just the petition, *μη̄ εισενέγκης ἡμᾶς εἰς πειρασμόν*. Very appositely Euthymius: *μη̄ ἐπαγομένων μὲν τῶν πειρασμῶν, παραιτητέον αὐτούς, ἐπαγομένων δὲ, ἀνδριστέον, ἵνα καὶ τὸ μέτριον καὶ τὸ γενναῖον ἐπιδειξώμεθα . . . παιδεύει τοίνυν ἡμᾶς ὁ λόγος, μη̄ θαρσύνῃ ἐαυτοῖς, μηδ' ἐπιπηδᾶν τοῖς πειρασμοῖς ὑπὸ θρασύτητος.*^a

The second scruple connected with the petition was, how can it be said of God that he leads us into temptation? Augustine informs us, that there were many who, from conscientious scruples, prayed, *Nenos*

^a If the temptations have not yet been brought upon us, we are to deprecate them; when they are, we are to behave like men, that we may evince both our modesty and our fortitude . . . The saying accordingly instructs us, not to put confidence in ourselves, nor rush presumptuously into temptations.

patiaris induci, and at c. 6. De dono perseverantiae, he adds, that these are the words in codicibus pluribus (Latinis,) as Cyprian also has it. Euthymius and Theophylact expound: *μη συγκωρησις ἡμῶς ἐμπεσεῖν*. Regarding, as the majority of the fathers do, the *ἐπιθυμία* or rather the Devil, to be the cause of the *πειρασμός*, they must necessarily understand the verb *συγκωρητικῶς*. But taking *πειρασμός* as we have done, merely to mean a state subject to temptations, we have no occasion to adopt this view. *Εἰσφέρειν εἰς πειρασμόν*, has no other sense than *πειράζειν*, when it is used of the trials which God makes with men. Accordingly, that which makes temptations of the *πειστώσεις*, which are in themselves innocent, is, as James says, the *ἐπιθυμία*.

² *Ἀλλὰ ῥῶσαι κτλ.* The determination of the meaning of this clause depends upon the signification given to *ἀπὸ τοῦ πονηροῦ*, viz., as to whether it be masculine, and signify Satan, (See on vers. 37 and 39), or neuter. Here too the Greek fathers have understood by it the Devil. So likewise Tertullian,^a Erasmus, Beza, Zwingli, Socinus, Chemnitz, Bengel, and, among moderns, Kuinöl and Fritzsche. On the other hand, the Vulgate has translated *malum*, and Cyprian and Augustine have interpreted this, partly of the wicked one, partly of evil. Luther has, *das Uebel*, Michaelis, *sin*. Calvin is undecided. Camerarius, Olearius and others unite both significations. The decision must depend partly upon parallel passages, partly upon the connection. That *τὸ πονηρὸν* occurs in the

^a In the book *De fuga in persec.* c. 2. he translates, *Sed erue nos a maligno*; but in that *De oratione*, he has, *Evehe nos a malo*. He, however, uses *malus* simply as well as *malus ille*, for the designation of Satan. Semler *index la in. Tert.* p. 445.

New Test., as designation of the entire domain and kingdom of the Evil one, we have seen on c. v. 37. In the sense *evil* the adjective occurs, Eph. v. 16; vi. 13. The following may be regarded as parallel passages, 2 Pet. ii. 9. Rev. iii. 10. 2 Thess. iii. 3. 2 Tim. iv. 18. While 2 Thess. iii. 3, πιστὸς δὲ ἐστὶν ὁ κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάσσει ἀπὸ τοῦ πονηροῦ, speaks in favour of adopting the masculine, 2 Tim. iv. 18 might be adduced for the neuter, καὶ ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον ἧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. This passage, however, is less of a parallel, inasmuch as ἔργον πονηρόν does not refer to the evil cleaving to the apostle himself, nor yet to the misery in the world generally, but, as the immediately preceding ἐβόησθην ἐκ σώματος λέοντος shows, to the wicked attempts against the life and working of the apostle.

If we now inquire which of the two explanations the better fits the connection, all depends upon the manner in which πειρασμός has been explained. Supposing that taken in the narrow special sense of a δειλασμός of the ἐπιθυμία, then may the Devil be considered as the agent in the matter, and it becomes very likely that the antithetic clause with ἀλλά must entreat for total deliverance from the πειράζων. But against the adoption of the meaning "inward concupiscence," we have been obliged to declare. If, however we understand πειρασμός more generally of every tempting situation, so as to make it comprise the θλίψεις, then must the πονηροῦ likewise be understood as neuter, for there results an apposite antithesis, only when πονηροῦ denotes *the entire domain* of the πειρασμοί. In

this way accordingly we also take it up with Luther in the kleiner Katechismus,^a and we do so, assuming that the meaning *wickedness* and the meaning *evil* here coalesce in the Greek word, as is likewise the case in the Hebrew and Latin, and as in the *πειρασμός* wickedness and evil do at once distress us.

This is the place to revert once more to the meaning of those who lay stress upon the *εἰς* in *εἰσενέγκης*. For many have urged the *ἀπό*, in this clause, which being different from the *ἐκ*, makes the prayer express, “Lead us not into the midst of temptation, but deliver us from it, even before we enter.” But it is futile to press the construction of *ῥύεσθαι* with *ἀπό*, as verbs of saving and delivering are construed indifferently with the simple genitive, or with *ἐξ*, or with *ἀπό*, See Matthiae, Gr. Gr. § 353. Anm.

We shall now be able also to decide the question respecting the number of the petitions. Among the ancients, Augustine, in the Comm. de serm. in monte, supposes them decidedly to be seven, making this distinction betwixt the clause with *ἀλλά*, and the one preceding, viz. that the petition, “Lead us not into temptation,” relates to evil *in the future*, “deliver us &c.” to evil *in the present*, and “forgive us, &c.” to

^a In the grosser Katechismus he says : “ In Greek the sentence runs thus, Redeem or protect us from the evil or wicked one. And it is as if he spoke of the Devil, and wanted to comprise all under one head, to express that the sum total of prayer is directed against this our enemy in chief. For he it is who prevents among us the whole of what we pray for in regard to God’s name and honour, his kingdom and will, &c. Hence at last we sum up all together and say : Dear Father, do help us to get delivered from all the misery.” Compare Luther’s various translations of the *ἐκ τοῦ πονηροῦ* in c. v. 37, at p. 34.

that *in the past*, whereas in the sermon, De oratione Domini, he is of opinion it may also form one sentence. Chrysostom, on the other hand, with whom the reformed church, the Arminians and Socinians side, will admit of only six petitions, inasmuch as the ἀλλά with the preceding clause, clearly constitutes but one single sentence. Many Catholics and Lutherans also leave it undetermined, whether the two clauses are to be considered as distinct petitions, *e. g.* Maldonatus, Chemnitz and Bengel. If by πονηρός we understand the Devil, doubtless, the after clause would express positively, what the antecedent had expressed negatively, and the whole would but be one petition. But, from this very circumstance, a new reason arises for not understanding the Devil by πονηρός. It is far the most suitable way, in so short a prayer, to admit as few tautologies as possible. Now, one would be here produced, inasmuch as the consequent would express nothing different from the antecedent clause. If, however, we understand by the τοῦ πονηροῦ, the entire domain of evil and sin, the proposition becomes more comprehensive than the one which precedes it, and entitles us to speak of *seven* petitions. There comes to be then a certain resemblance to 2 Tim. iv. 18. Just as at that passage, the apostle from the πειρασμός, which he had just surmounted, looks forward into the future, where, delivered from every new πειρασμός, he shall eventually be preserved unto, and secured in, the perfected βασιλεία, so here also, does the suppliant look forward to the time, when this present life, which, according to Job vii. 1, is, taken as a whole, a πειρατήριον

shall terminate, and when, with it, an end shall also be put to all our *πειρασμοί*. Such a view towards an ultimate futurity, harmonizes perfectly with the sentiments of the Christians of that early age, and forms the most dignified conclusion to the whole prayer, Augustine ep. ad Probam, c. 11: Cum dicimus, *libera nos a malo*, nos admonemus cogitare, *nondum nos esse in eo bono, ubi nullum patiemur malum*. Et hoc quidem ultimum, quod in dominica oratione positum est, tam late patet, ut homo Christianus in qualibet tribulatione constitutus in hoc gemitus edat, in hoc lacrymas fundat, hinc exordiat, in hoc immoretur, ad hoc terminet orationem.

The Epilogue, "Ὅτι σοῦ ἐστὶν ἡ βασιλεία κτλ." The authenticity of these words, has been strongly assailed by criticism. Taking the data as they at present lie before us, we too, can do nothing else, than decide against their genuineness, inclusively of the *ἀμήν*. Were we, however, to proceed entirely upon internal evidences in answering the question, our verdict would certainly be very different. Nothing could be a greater mistake than for Wetstein to think of demonstrating the spuriousness of the epilogue from the circumstance, that it puts the 14th verse too far from the first petition, which, however, it should help to elucidate, as if the sixth and seventh petitions did not intervene to separate them—and further, by saying, that, when coupled with the sixth petition, the words appeared inapposite, and, when referred back to the three first, tautological. Much more does this epiphonema finely express the foundation of hope, on which all the prayers of the suppliant rest, so that we acquiesce

entirely in the opinion of Calvin, who says of the clause: Tam apte quadrat. Neque enim, he proceeds, ideo solum addita est, ut corda nostra ad expetendam Dei gloriam accendat, et admoneat, quisnam esse debeat votorum nostrorum seopus, sed etiam ut doceat, preces nostras, quae hic nobis dictatae sunt, non alibi, quam in Deo solo fundatas esse, ne propriis meritis nitamur. True, that Bengel comes to the aid of the Latin codices, which omit the words, with the observation drawn deep from the spirit of Christianity: Celebramus eam (patrem coelestem) tali fere modo, quo peregrinantes et militantes contenti esse debemus. Ubi ad metam pervenerit universitas filiorum Dei, mera fiet in coelo doxologia: venit regnum ejus, facta est voluntas ejus, remisit nobis peccata etc.; praesertim tempori illi, quo Dominus hanc formulam discipulis praescripsit, convenientior erat rogatio, quam hymnus. Jesus nondum erat glorificatus etc. In this observation, however, the point is overlooked upon which most depends, viz. that we have here, according to Heumann's correct remark, the doxology under an *aitiological* form. It is not a burst of emotion swelling over into a hymn. It is much more an intensified ἀμήν, specifying the basis upon which the suppliant places his confidence. The internal evidences, accordingly, could not make us at all dubious of the authenticity of the words—barring the single circumstance, that the order of the three predicates βασιλεία, δύναμις and δόξα would correspond better with the three triads of petitions, if the δύναμις stood before the βασιλεία. It is evidences of an external kind which determine the point.

The critical proofs of the spuriousness of the passage are to be found developed in Bengel, Appar. crit. p. 459, Jac. Breitinger, Museum Helvet. XI. 370. XVI. 591. XVIII. 719., in Wetstein and Griesbach's Comment. crit. p. 68, sqq. from the two last of which Mor. Rödiger, has collected them, enlarged by some remarks, in the third appendix to his Ed. of Griesbach's Synopsis. We confine ourselves here, to a statement of the main results. 1. To be sure, a very few, but these the most eminent Greek codices, as the Cod. Vat. and Cantab. omit them. The Cod. Alex. is defective just at this place. The most of the codices are of western origin. That the words were wanting in them is corroborated by the Latin translation, and by the most ancient Latin fathers. Neither Tertullian nor Cyprian, Jerome (who retains the Amen,) nor Augustine read this doxology. Tertullian expressly calls the sixth petition the clausula of the prayer. 2. The Alexandrine codices, moreover, did not contain the words, and they are wanting in Origen and in the Coptic version. 3. In other authorities they are also missing, in the Arabic translation of the ed. Rom. of the four Evangelists, of 1591, from which the Paris and London Polyglott has borrowed them, and in the Persic translation, edited by Wheloc from three Persic codices in 1652, in Cyrill of Jerusalem, Gregory of Nyssa, Maximus and Cæsarius. Euthymius^a reproaches

^a Dr Paulus in the Exeg. Handb. II. 661, has by mistake called Euthymius, Euthalius. The passage is, doubtless, not to be found in Euthymius' Commentary, but in the fragments of his Panoplia, published by Jac. Toll. In the commentary, he explains the formula, like Chrysostom, without any critical observa-

the Bogomilians with rejecting the ἐπιφώνημα of the Lord's prayer, *appended by the fathers of the church*: τὸ παρὰ τῶν θείων φωστήρων καὶ τῆς ἐκκλησίας καθηγητῶν προστεθεὶν ἀκροτελεύτιον ἐπιφώνημα—τὸ ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δόξα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, οὐδὲ ἀκοῦσαι ἀνέχονται. 4. As the practice gradually crept in of supplementing the less, from the more complete reports of Christ's sayings, what Matthew contains over and above what is given by Luke, was likewise added to the text of the Lord's prayer in the latter evangelist. Nevertheless, the doxology is wanting in it, according to all the codices.^a 5. It is, moreover, easy to make it appear how the addition could have arisen. Even among the Jews responses were customary. In the public recitation of prayers, the people pronounced either an amen, or a doxology similar to that which we find, I Chron. xxix. 11. This practice of antiphonies was translated into the Christian church, and, what is very remarkable, we are even able to point out the progressive steps by which the epilogue attained its present form. In one passage of the Constit. Apost. l. VII. c. 24, we find the Lord's prayer

tions, and also without the addition, τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. It becomes probable, in this way, that the Bogomilians, who were always anxious about the purity of scripture, rejected only these last words, and that ἀκροτελεύτιον ἐπιφώνημα, in Euthymius, *relates only to them*, unless we suppose, what is very unlikely, that the Bogomilians had received among them a text of the New Test., different from the Byzantine.

^a Nitzsch, in the Treatise we have quoted in the Studien und Kritiken, III. 4. p. 358, will have this regarded as the strongest evidence of its spuriousness.

with the shorter doxology, ὅτι σοῦ ἐστὶν ἡ βασιλεία εἰς τοὺς αἰῶνας ἀμήν, whereas in another, l. III. c. 18, the formula is complete. Thus the Sahidic, or Upper Egyptian version, reads the abbreviated formula, ἡ δύναμις καὶ τὸ κράτος. See Cramer's Beiträge zur Beförderung, &c. Th. III. p. 60. The doxology underwent a still greater enlargement, after the fifth century, at which time, the allusion to the trinity, that became ever more and more frequent in liturgical formulas, appears. Thus cod. 157 and 225, in Griesbach have, after δόξα, the addition τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, and it is to this that Lucian's Philopatris, c. 27, seems to allude, where it says, τὴν εὐχὴν ἀπὸ τοῦ πατρὸς ἀρξάμενος, καὶ τὴν πολυώνυμον ᾠδὴν εἰς τέλος ἐπιθεῖς. Hence the ed. Complut. in its day, and afterwards Erasmus and Beza,^a express the conjecture, that the formula has passed over into the text of the New Test., from the usage of the liturgies. In the same way, in the Ave Maria, the quia peperisti servatorem animarum nostrarum, was appended to the benedicta tu in mulieribus. In the same way too do our clergymen extend, in a variety of modes, the Mosaic benediction; and thus in the Catholic Church, per Iesum Christum dominum nostrum was frequently annexed to the libera nos a malo of the Lord's prayer itself. Besides those we have already specified at p. 220, the following older authors have regarded the words as spurious, Zwingli (not Calvin,) Œcolampadius, Pellicanus, Bucer, Melanchthon, Camerarius, Drusius, Scultetus, Walton,

^a Beza, who is usually so correct in his quotations, states, that Chrysostom has not explained the clausula, whereas he has done so as particularly as the rest of the text.

Grotius, Mill, Grabe, M. Pfaff, whom almost all moderns follow. Luther too has passed over the doxology in both of his Catechisms.^a

Among the advocates for the authenticity of the formula, we have to name Wolf, Olearius, Witsius, Heumann, S. J. Baumgarten de auth. doxol. Halae, 1753, Heinr. Benzenberg in the *Symbolae Duisb.* 1784, T. II. P. 1, p. 97, Matthäi in the *Anm. zu s. N. T.*, Weber, in the dissertation already referred to. All that they produce in favour of their opinion, however, can never be brought into comparison with the facts already stated. Benzenberg enters most minutely into the subject; but the shifts to which he has recourse, some of them of a very violent character, have already found an opponent in the editor of the *Symb.*, the learned P. Berg. The witness of greatest weight in favour of the authenticity, is doubtless the *Peschito*. The three Syrian translations, viz., the *Peschito*, the *Philoxenian* and the *Jerusalem*, contain the doxology. The two last, as belonging to a later date, cannot here be taken into consideration.^b With regard to the authority of the *Peschito*, however, even it is not above

^a It was doubtless an echo of the Vulgate, not a remnant of the time of popery, that, at the celebration of the supper, the Lord's prayer in most churches of the Protestant persuasion, was prayed without the doxology. This, however, was by no means universally the case. See upon the subject, *Brem. und Verdische Bibliothek* II. 530. IV. 1026.

^b It is true we cannot determine the age of the *Jerusalem* version. So much, however, is certain, that it is younger than the *Peschito*, from which it contains interpolations, *Eichhorn, Bibl.* II. 510.

the suspicion of certain interpolations or additions by the Lectionaries. The passages in it by which this is evinced have been collected by Griesbach, *Meletemata de vetustis textus N. T. recensionibus*, p. LI. The Æthiopic, Armenian and Gothic versions, along with the Arabs, Erp. and the Persic in the London Polyglott, did not take their origin prior to the fourth century, and hence possess no force as evidence. Matthäi insists that it was Origen who first introduced the depravation into the text, for which assumption, however, there is a total want of plausible proof; and he fancies he can annihilate the authority of the Vulgate by 1 John v. 7. For just as at that passage, the Latins have, for doctrinal reasons, made an addition, so, on grounds liturgical, did they proprio Marte banish the words in question from the Greek text. *Nov. Test. Græce*, T. I. p. 23. II. p. 297. Whereas, on the contrary, Bengel found in our passage no slender confirmation of the partial opinion he entertained of the Latin version, in order the more powerfully to justify his favourite text, 1 John v. 7. But even were Matthäi successful in setting aside the authority of the Vulgate, that is by no means the sole evidence for the omission of the passage. Benzenberg goes still more arbitrarily to work, endeavouring to raise a suspicion that all the ecclesiastical fathers who omit the words, have been corrupted by the Paris editors, into conformity with the Vulgate!

Now, even although we should, on the grounds advanced, discard this doxology from the text, it will still maintain its place undisputed in the use of the church. For, if we only have not, as above shown, to restrict ourselves scrupulously to the precise words

of the prayer, as if it were a magical formula, we are at liberty to extend it. Now that the extension here presented to us in the doxology, has been made entirely in the spirit of the Lord, is what can in no-wise be called in question.

V. 14, 15. According to those who isolate the sayings of the sermon on the mount, the present declaration must have stood originally in some other connection, and has only been appended here on account of its affinity to the fifth petition. Even Calvin places beside it, as a parallel, Mark xi. 25. If, however, it be maintained, that the saying in the passage before us does not stand well connected with the preceding context, the remark will apply much more to the passage in Mark. But why should not the Saviour, on different occasions, in different connections, and likewise before different audiences, have delivered the great truth which he here expresses? It is to be found repeated again even in Matt. c. xviii. 35. As to the view we are to take of this sentiment of the Saviour, see the observations made upon the fifth petition.

The carnal sense, which can never rise to the comprehension of the organic relation of a doctrine, has here likewise stopped short at the isolated saying, and in strict literality has regarded the assigned condition of the forgiveness of sins, as the only condition at all. It is natural that, by this mode of handling the scripture, it should swarm with contradictions.^a Augustine

^a It seems inconceivable, when we read in Wegscheider's Institut. §. 137: Although it appears from texts of scripture, that the Bible really teaches a forgiveness of sins for the sake of Christ, "haud tamen praetermittendum est, in iisdem libris

De civit. Dei, l. xxi. c. 22, relates that just such carnal expounders of the Bible deduced from Matt. xxv. 34, 35, that *alms-giving* was the sole condition of salvation. They at least contrived, however, skilfully to combine with that the condition here laid down, saying that the forgiveness of a brother's offences is *a spiritual alms*.

WARNING AGAINST HYPOCRITICAL FASTING.

V. 16—18.

V. 16—18. Respecting the estimation in which the Jews held fasting, as a good work, see above on verse 1st. Here, too, the Saviour shews, that there is no good work but that which is performed for the sake of God. Inasmuch, however, as it is only when no human eye witnesses its performance, that we evince a regard for God to be the sole motive of what we do, the Saviour recommends us to fast in such a way, as that no one shall be able to conclude with respect to what we do in secret. This connection shews, that an allegorical interpretation, such as is brought forward by Hilary, and others mentioned by Jerome, is wholly inadmissible. They explain the anointing of the head, and the washing of the face, to mean the putting away of sin, by which alone fasting becomes

alias quasdam hac de re formulas deprehendi ab illa supra proposita *plane abhorrentes, vel ei repugnantes*. Sic gratiam Dei remissionemque peccatorum Matth. vi. 12, 14, animo placabili precibusque obtineri edocemur," etc. Of contradictions *such as these*, the Bible is indeed full to overflowing, and so too is beautiful nature.

acceptable to God. In ascetical use, the saying is correctly applied κατὰ διάνοιαν, when it is made the basis of an admonition to Christians, not to let their spiritual sorrow become outwardly manifest or disagreeable to others. The practice taken notice of, is not that of the stated days of fasting and penitence, of which the Jews, after the exile, had five; but it is that of private fasting, which the strict Jew was wont to observe twice a week, on Thursday and Saturday (the first Christians, on Wednesday and Friday), Luke xviii. 12. Among the Hebrews fasting is one of the outward acts which represent mourning and inward humiliation; hence also ענה נפש. It usually appears in connection with other marks of humiliation, abstaining from the use of water and anointing oil, sprinkling of ashes, &c. Is. lxi. 3. Dan. x. 3. 2 Sam. xii. 20. The hypocrites here spoken of, as the connection shews, chiefly employed these other modes of humiliation, in order to attract attention to their fasting, these being more striking than the mere paleness which is produced by abstinence from food, which Chrysostom here supposes to be meant. Now, on the contrary, Christ requires, along with inward humiliation, external signs of joy. This will be a sure mark, that it is solely from a regard to God that fasting is performed.^a Σκυθροπός

^a A very similar piece of hypocritical simulation is to be found among the Sophists at the time of the Roman emperors, and which many writers of that age complain of and deride, especially Lucian, who uses the taunting expression, φιλοσόφου τὸ χροῶμα ἔχειν. Seneca ep. 5: asperum cultum et intonsum

from *σκόζομαι*, to be dark, gloomy. Basilius, De jejunio, I. interchanges it pertinently with *στυγνάζων*. Luther excellently, *sauer sehen*, to look sour. In elucidation of *ἀφανίζειν* in this passage, much has been written. See Casaubon, Elsner, Kypke, Lösnner, especially Clericus in h. l. See farther, Abresch Animadv. ad Aesch. T. II. p. 539, and Valckenaer in Eurip. Phoen. p. 132. The use of the verb here corresponds with that of the adjectives, *δύσμορφος*, *ἄμορφος*, *δυσειδής*, *ἀειδής*, *δυσπρόσωπος*, *ἀπρόσωπος*. Compare the Homeric, *χρῶα καλὸν ἐναίρειν*, Odyss. I. v. 260, also the Etym. M.: *ἀφανίσαι, οἱ πάλαι οὐχὶ τὸ μολῦναι ὡς νῦν, ἀλλὰ τὸ τελέως ἀφανῆ ποιῆσαι*. Kindred formulas are, *συμπίπτει, ὑποπίπτει πρόσωπον*, *concidit facies*; Ovid says: *perit facies neglecta*. The word accordingly denotes making the face unseemly, by abstaining from washing and anointing, but likewise, and at the same time, what that was intended to express, the *σκυθρωπὸν ποιεῖν*.^a *Φαίνω* does not here stand, as Vater insists, in a passive sense, so as that the dative would have to be taken as ablative; but it is, as above at v. 5, intransitive, coupled not with the infinitive,

caput, et negligentiorēm barbam . . . et quidquid aliud ambitionem perversa via sequitur, evita. Compare Corn. Adami observ. theol.-philol. Gron. 1710, p. 114.

^a The Vulgate has here, and also hereafter, v. 20, the verb *extermine*, which, in the latinity of that period, frequently occurred. See Philo cod. apocryph. p. 728, Cotelerius patres apost. T. II. 160. Jerome puts *demoliant* in its place, better *Valla, extenuant et deformant*. Luther has *verstellen*, i. e. changing their usual appearance for another = *looking sour*, Jer. iii. 12.

but with the participle ; because they do not wish to seem what they are not (*ut videantur jejunare*), but wish to appear as being what they are, (*ut appareant jejunare*).

V. 19—24. THE TENDENCY OF THE INNER MAN MUST BE DIRECTED TOWARDS GOD, TO SUCH A DEGREE AS TO MAKE ALL ELSE ABSOLUTELY SUBORDINATE TO HIM.

V. 19, 20. Here the connection is in a very striking manner broken off, whereas the kindred sayings which we find, at Luke xii. 33, 34, in Christ's address to his disciples, appear in a connection much more satisfactory. To say that the Saviour has repeated at different times the same matter, is what, at this precise place, cannot be done, inasmuch as the greater portion of Christ's discourse in the chapter before us, up to v. 34, is to be found in that Evangelist, put together with an alteration of the order, so that no other way is left for us, but to suppose either that Matthew has here inserted what was spoken upon a different occasion, or that this section of the sermon on the Mount was reported to Luke in a connection to which it did not originally belong, or, also, that that apostle, having received the passage apart, placed it in the connection in which it now stands. We have already, Vol. I. p. 20, decided in favour of the last supposition. It may be that Matthew has passed over much which served to effect the transition, from c. vi. 1—18 to 19—34. Should this, however, not

be the case, we would have to fancy it formed in some such way as follows: The first part of the chapter admonished us to make a regard for the invisible God our sole motive in the practice of piety; the second exhorts generally to live with a single regard to him and his kingdom. Hilary tries in a way of his own to effect the transition. According to him, the treasures, after which we are not to strive, are the praise of men, those for which we are to do so, honour with the father in heaven. The fallacy of this connection, insufficient even in other respects, results from the more specific description of the treasures, as being of a kind which the moth and rust and thieves are able to destroy.

The treasure in heaven is that good which, in the firm belief of an invisible world (Heb. xi. 1, 27), we relinquish upon earth. Such treasure is not lost; it is, as it were, deposited and collected in heaven, Mat. xix. 21. Luke xii. 33. The laying up of treasure in heaven coincides in that case with securing the divine favour, from which our recompence in the future world accrues, and in that way the deposit we have previously made in faith returns to us with interest. Hence, *πλουτεῖν εἰς Θεόν*, Luke xii. 21. 1 Tim. vi. 18, 19, is in meaning to *be rich in the divine favour*. Sir. iii. 4; xxix. 11. That the precept does not forbid the accumulation of riches in every case, J. D. Michaelis took a deep interest in shewing. We can appeal to the text, 2 Cor. xii. 14, and, according to the analogy of the faith, decide, that when the amassing of terrestrial wealth does not promote but

hinders the amassing of wealth celestial, it is to be condemned. We can also however, conceive, that by a wise management of what has been confided to us, the accumulation of the heavenly treasure will be promoted. For here, too, the maxim holds, that the more the talents received, the greater the interest which can be gained, Matt. xxv. 20, 22.^a

It is a question whether βρῶσις, in this connection, has the general meaning of *gnawing, consuming*; and, in that case, whether it be perhaps only mentally referred to a specific sort of it, or whether it has acquired a more special meaning, viz. either *rust* or *corn-worm*. The explanation of it as rust, is far spread, in the Vulgate, in the Coptic version, in Ulphilas, so also in Erasmus, Luther, Grotius, Bengel, Meyer, and in the dictionaries of Schleusner and Bretschneider. We might plead in its favour as follows: James, who elsewhere has also allusions to the Sermon on the Mount, as we saw, p. 38, alludes, c. v. 2, 3, to this passage of ours, and there the ἰμάτια ση-

^a The author of the work ascribed to Basilius, De baptismo, l. I. c. 1. and l. II. c. 2, lays down the true hermeneutical principle, that the more general declarations of scripture require to be minutely defined and expounded by the more specific; but, in the instance before us, he makes a wrong application of it, saying, that from Luke xii. 33, it results that *alms-giving* is the means by which alone the celestial treasures are acquired. It is just by adducing other passages, that one is enabled to shew that alms are not the only means. Supposing Christ to have delivered the saying literally as we find it in Matt., the laying up of treasures in heaven is much more general, and extends to every deposit of what is transitory, in exchange for what is everlasting.

τήβρωτα are first mentioned, and afterwards the rust which consumes gold and silver. In the classics, moreover, as is well known, moths and rust are often mentioned side by side, when rapid decay is spoken of; and finally, it might still be said, that perhaps the Hebrew tongue possessed no other term to denote rust, than the general one before us, rendered by the translator βρωσις, just as in Syriac, the word ܠܘܡܐ is used for it, which properly signifies corruption. To begin, however, with this last argument, the language of the Rabbins at least contained a current word for rust, viz. ררלח, and, with respect to James, the more general meaning of βρωσις may be expressed in the ὁ πλοῦτος ὑμῶν σέσηπε, or, what has more to recommend it, he has, in all probability, conjoined in the σητόβρωτα the back-reference to σής and βρωσις. We can hence admit the specific signification of *rust*, only if sure vouchers for it are to be found in the Hellenistic. On the contrary, however, we meet, Bar. vi. 11, with at least τὰ βρώματα beside ἴς, in the more general signification. In the sense of *corn-worm*, or generally an animal which consumes grain, Theophylact himself appears to have taken the words when he says: σής μὲν καὶ βρωσις ἀφανίζει βρώματα καὶ ἱμάτια, κλέπται δὲ χρυσίον καὶ ἀργύριον, nay, even Chrysostom's language may be so construed, as if under βρωσις he had understood a kind of animal. This explanation has been chiefly defended by Clericus, and recently by Kuinöl, who does not, however, appear to be aware of those who more anciently preceded him. On the supposition of its truth, there would be a definite specification of the sort of treasures, 1. *Clothing*, what the moth consumes, Job xiii. 28. Is. l. 9; li. 8,

which anciently, and even at present, in the East, constitutes a part of riches, Ezra ii. 69. Neh. vii. 70. Job xxvii. 16. Jas. v. 2. — 2. *Grain*, destroyed by the worm, Luke xii. — 3. *Gold and silver*, which thieves steal.^a This precise specification has, however, something prosaic, and does not well accord with the proverbial character of the saying; besides which, the assumed signification of βρωσις has not been made out. Michaelis intended to prove it in his Anmerkungen für Gelehrte, but fell short of his design. Kuinöl takes his stand upon Mal. iii. 11, where the LXX. have translated ככל by βρωσις. From this, however, it would be as impossible to demonstrate that βρωσις directly signifies the corn-worm, as from the βρωτής which Aquila, Is. l. 9, has put for *moth*, that βρωτής means the *moth*. The LXX. have rendered, as if ככל were the word, which they also do, Is. lv. 10, where they translate לחם לאכל, ἄρτον εἰς βρωσιν. Clericus comes in aid of that exposition, by comparing it with חסיל, which properly means the *consumer*, afterwards the *locust*. But what is gained by a comparison like this? The word merely shews, that locusts in Hebrew, and particularly Hebrew poetry, were called consumers, and that βρωτής in the Greek of the New Test. might undoubtedly signify *locust*.^b

^a So, in a fragment of Menander, as three inward destroyers, are mentioned side by side, οἶον ὁ μὲν ἰδός, ἂν σκοπῆς, τὸ σιδήριον, τὸ δ' ἰμάτιον οἱ σῆτες, ὁ δὲ θροῖψ τὸ ξύλον, *Menandri reliquiae* ed. Meineke, p. 198.

^b The Munster Hebrew translation of Matt. has חסיל, that of the London Society for the Prop. of Christ. among the Jews, חכל, that of the Bible Society חכלה, (this should,

From this special signification, we must accordingly depart. Neither can we, however, with Casaubon, Drusius, and Homberg, suppose a Hendyadis = σῆς βρώσκουσα, were there no other reason save that καί does not stand here, but οὔτε—οὔτε. The auctor op. imperf. and Louis de Dieu also understand βρῶσις, with a special reference to grain, of *the gradual consumption by men*. But this too will not do; for here it is treasures *stored up* which are spoken of, being called, as the Calembourg of the Greek Etymologists says, Ἰησαυροὶ ὅτι τίδενται εἰς αὔριον, Luke xii. 19. It will, consequently, be most correct to refer βρῶσις to *every sort of inward consumption* and annihilation, whether effected by worms or decay, or whatsoever means. Thus τὰ βρώματα stands beside ἰός, at Baruch vi. 11. So have Basil^a and Euthymius taken the word; the Itala likewise, which is followed by Augustine and the auctor op. imperf. has used comestura. Beza, in his day, for the ærugo of the Vulgate, substituted erosio.

The *moth* is likewise proverbial among the Arabs. See Meidani, Proverb. n. 4399, *افسد من السوس* “more destructive than the moth.”

Διορύσσειν, which is here used of thieves, occurs in Greek, without οἰκίας, and in the self same way as

doubtless, be *הגלה*,) according to the English version, *moth* and *rust*.

^a Hom. in Luc. xii. 13. Opp. T. II. p. 49, he says: τὰ ἐκεῖ (ἐν οὐρανῷ) ἀποτιθέμενα οὐ σῆτες καταβόσκονται, οὐ σηπεδῶν ἐπινέμεται, οὐ λησταὶ διακλέπτουσι. At another place, where he quotes the saying in the Hom. xxi. c. 8, he altogether passes over βρῶσις, as Chrysostom also does in some passages.

our *to break in* ; along with it *τοιχωρυσχῆν* and *ἐπιτοιχωρυσχῆν*. Compare Job xxiv. 16.

V. 21. The reason why treasures upon earth ought not to be laid up was specified proximately by the appended clauses in ver. 19, 20 ; it is that they are transitory. Ver. 21, couples a new reason, and that with singular depth. Luke, xii. 33, has wholly isolated these important words. By their location in Matthew, there arises the finest and most ingenious connection of ideas, forming an admirable transition to v. 22—24. Compare 1st vol. p. 20. That object to which our endeavour is mainly directed lays claim to our whole mind. Is the object of our love situate here below, then the whole mind, and especially the knowing faculty—which is specially spoken of at vs. 22, 23—take a direction towards what is here below. *Καθόλα* to be sure is more comprehensive than *νοῦς* : As it, however, comprises the *νοῦς*, Justin M., who, in quoting the passage, Apol. I. c. 15, substitutes *νοῦς*, does not alter the meaning.

V. 22, 23. How *Kuinöl* and, prior to him, *Calvin* could believe that this saying does not stand connected with the preceding one, is scarcely conceivable. That Luke xi. 34—36, states the connection in which it was originally delivered, no one can easily suppose, inasmuch as in that gospel both this saying, and no less v. 33, can only with difficulty be brought into connection with what precedes. Here in *Matth.* the train of ideas is conspicuous. The tendency towards earthly good causes the whole mind to be occupied exclusively with what is earthly. But when the mind's eye is earthly, how will the whole man, and

his doings, which ought from that eye to have derived new light, be involved in darkness!

The comparison extends to the εἰ οὖν, in v. 23. It is there that the domain of application first begins. The sense of sight is that whose perceptions are most acute, and consequently it is transferred, still more frequently than the sense of hearing, to mental perception, e. g. Aristotle's topic. I. 14: ὡς ὁψίς ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ. See numerous other instances in Grotius and Wetstein.^a Farther, light, as denoting the medium of perception by outward sense, is designative of the sensible eye, τὰ φάεα in Homer, lumina in the Latin, and then transferred to the spiritual sphere, it is the designation of spiritual perception. Τὸ φῶς τὸ ἐν σοί is accordingly equivalent to ὁ ὀφθαλμὸς ὁ ἐν σοί, and as the Saviour does not here address Christians in particular, but in just the same way as at Mat. xiii. 12, states the general law, according to which an increase of light and of life in man takes place, we can employ this saying to demonstrate that according to Christ's doctrine, there exists in every individual a degree of insight into what is true, and more from this than many other falsely quoted passages, might the theologians have been able to evince, that he does not teach a *total depravation* of human nature. Calvin: lumen vocat Christus rationem, quantulacunque

^a Compare the fine passage in Isidorus Pelus. l. II. ep. 112, where he compares the eye, situate in the upper and nobler part, with the sun in the heights of heaven; as inversely the poets call the sun the *world's eye*. Ovid. Metam. IV. v. 226. In sacred scripture, ὀφθαλμοὶ τῆς καρδίας, Eph. i. 18. Rev. iii. 18. Mark viii. 18. Ps. cxix. 18.

in hominibus reliqua manet post lapsum Adae. It is here said of the external eye, that it is the source of light, enlightening the whole body. In consequence of the connection of the members in the human body, none of them needs an eye of its own, but each partakes of the light, whose organ is the *one* eye, 1 Cor. xii. 14—18.^a That the eye may perform this service, it must not be *πονηρός*. Used of the external eye, *πονηρός* here can have no other signification than *diseased*, just like the Hebrew ער. So, too, among the Greeks, *πονηρῶς ἔχειν, κακῶς ἔχειν*, the opposite of *ὑγιαίνειν*, by which also the meaning of *ἀπλοῦς* must be determined. In the sense of *healthy* that word is not to be found, from which it might be supposed that it ought to be taken in its proper signification, as Elsner and Olshausen do, “an eye that does not see *double*.” Double vision is disease, and this might then admit the fine exposition of Quesnel, “which knows but one object of love, viz. God.” We must, however, set out with the inquiry, what Hebrew word was used for it. Now, in Aquilas and the LXX. we find *ἀπλοῦς* as translation of עת, רי = *ὁλόκληρος*. This, however, like integer, is of kindred signification with *healthy*. So does Theophylact expound *ἀπλοῦς* and *πονηρός* by *ὑγιής* and *νοσώδης*. Now, were

^a The thought would be expressed in a form still more piquant, if it ran: ὄλον τὸ σῶμά σου ὀφθαλμὸς ἔσται. Maldonatus: erit veluti oculatum, nam oculus perexiguus orbiculus ita toti corpori necessarium lumen praebet, ut, cum oculus purus est, totum omnino corpus oculus esse videatur. “When the General is taken prisoner,” says Chrysostom, with allusion to this passage, “what hope is there for the common soldier?”

the application to be made with strict reference to v. 21, we should not here expect τὸ φῶς τὸ ἐν σοί, but ἡ καρδία, by which, to be sure, the more exact reference to the similitude would be done away, inasmuch as καρδία when taken generally, or even as the seat of the inclination, is not denominated ὀφθαλμός. Even, however, when καρδία denotes the mind generally, this φῶς, the knowing faculty, is particularly included, and of it, too, we may say with truth, that where the object of our affection lies, thither does our knowing faculty turn, and to that object does it ascribe the value of the chief good. The soundness of the inward eye accordingly consists in its perceiving the true chief good unobscured. Its doing this again depends, as v. 21 says, upon whether we are practically seeking our chief good, where alone it is to be found. Furthermore, were there here a strict parallelism, we should expect, εἰ οὖν ὁ ὀφθαλμὸς ὁ ἐν σοὶ πονηρὸς καὶ διὰ τοῦτο σκοτεινός ἐστιν, τὸ σκότος τῆς ψυχῆς σου πόσον; The form of the thought, however, is changed, and the thought itself has thereby been invigorated. In place of contrasting the inward eye with the other parts of the inward man, he contrasts that which is light inwardly, with that which is of *itself* dark, so that the thought is now as follows: "When that which by nature shineth, and imparts light to all the rest, is dark, how dark will then be that domain, which ought to be lighted with its rays, viz. the domain of the inclinations and propensities." The article τὸ σκότος designates accordingly, not *the darkness which then ensues*, but that *which existed there before*. So has the τὸ σκότος πόσον been under-

stood by all the ancients, among moderns, by none but Fritzsche. Chrysostom : ὅταν γὰρ ὁ κυβερνήτης ὑποβρύχιος γένηται, καὶ ὁ λύχνος σβεσθῆ, καὶ ὁ ἡγεμὼν αἰχμάλωτος γένηται, ποία λοιπὸν ἔσται τοῖς ὑπηκόοις ἐλπίς.^a The Vulgate translates, *tenebræ ipsæ*, which Jerome and Augustine expounded just as is done by Chrysostom. The Syriac, Æthiopic and Arabic translate, “*thy* darkness,” and seem to have taken this in the same sense, “that within thee, which is by nature dark.” Compare especially Euthymius. So likewise Erasmus, Beza and Luther, whereas the moderns for the most part give only *this* sense to the words, “How dark will it *then* also be in all the remaining tendencies of your mind.”

Other interpreters entertain a different opinion as to the place in the language, where the domain of application commences. The auctor op. imperf. considers the whole from ὁ λύχνος in v. 22, as application, so that σῶμα in the very first words, just as subsequently in ὅλον τὸ σῶμα, denotes the entire mind. Were that the case, we would have no proper simile here, but merely tropical diction. Many suppose a simile unfinished, holding the application to commence already at ἐὰν οὔν, and that the same words from ἐὰν οὔν to σκοτεινὸν ἔσται, which are to be referred to the spiritual eye, being referred to the corporeal, are to be supplied for the completion of the sense after ὁ λύχνος ὁ ὀφθαλμός ἐστίν. So the Vulgate, Augustine, Erasmus, Luther, Piscator, Bengel, Beau-

^a When the pilot is drowned, and the light extinguished, and the captain taken prisoner—what more hope is there for the crew?

sobre, Hammond, Clericus, Wetstein. When these expositors, like Augustine, explain ὀφθαλμὸς πονηρός of the intentio mala, or like the Vulgate, which translates, nequam, Luther, ein Schalk, a knave, and Erasmus, who puts for it versutus,^a of the deceitful tendency of the heart, the same sense results as from our explanation. On the other hand, many have taken ὀφθαλμὸς πονηρός, according to the Heb. עַר יַעַר, Prov. xxiii. 6 ; xxviii. 22. Matth. xx. 15. Mark vii. 22, in the sense of *ill-willed*, and ἀπλοῦς, on the contrary, in that of *liberal*, which, in general, has been far too liberally applied as a substitute for ἀπλοῦς in many passages of the N. Test. Rom. xii. 8. 2 Cor. viii. 2. James i. 5. The meaning would then be as follows : “ As the inward man is enlightened by the inward eye, in the same way that the outward man is by the outward eye, so, when thine inward eye is kind and bountiful, will thy whole man share the light of this virtue.” This exposition, which was ably opposed by Olearius in his day, must be entirely rejected. That author first shews correctly, that ἀπλοῦς does not, at least directly, signify bountiful, but, just like *liberalis*, includes bountifulness in its meaning. The opposite of ὀφθαλμὸς πονηρός, in the sense of *ill-willed*, however, would have to be ὀφθαλμὸς ἀγαθός. Moreover, when ὀφθαλμὸς is taken for the inward eye, i. e. the mind, a circumstance which speaks against the explanation is, that, in the Hebrew phrase, the sense of *malevolent* cleaves to the outward eye; when, however, it is taken for

^a Compare ἀπλοῦς in contrast with δόλιος, Aristoph. Plut. γ. 1159.

the outward eye, and when of that, benevolence or displeasure are made to be predicated, it is difficult to understand how, by generosity, the external body can become light, or how dark, by ill-will, while the *εἰ οὖν τὸ φῶς κ. τ. λ.* has no right application. We have to add, that by adopting this construction, the beautiful and deeply important meaning of the language is made far too narrow and trivial. But it speaks generally against the supposition of the *ἐὰν οὖν* beginning the province of application, that the transition from the bodily *ὀφθαλμός*, spoken of in the first clause of v. 22, to the spiritual, is not at all indicated. We find the *τὸ ἐν σοί* indicating the transition first of all beside *εἰ οὖν τὸ φῶς*.

V. 24. The soundness of the inward eye, consisted in recognizing the true and the chief, as the only good. All else, accordingly, and the love of all else, must be subordinated to this, and to the love of it. Every sort of *ἐπαμφοτερίζεσθαι* in the sphere of religious morality, every co-ordination of some other good *beside* the chief, confers on derivative blessings a self-subsistence not pertaining to them, elevates them to divine dignity, and hence, in scripture, is termed *εἰδωλολατρεία*, Col. iii. 5. Phil. iii. 19. *Δουλεύειν* denotes in the sequel, such a relation towards an object, as that it is put into the place of an absolute *κύριος*, and is subordinated to no other sovereignty.^a If terrestrial good, however, be not contemplated

^a Chrysostom: *πῶς οὖν ὁ Ἀβραάμ, φησι, πῶς ὁ Ἰῶβ εὐδοκίμησε; μή μαι τοὺς πλουτῶντας εἶπης, ἀλλὰ τοὺς δουλεύοντας. ἔπει καὶ ὁ Ἰῶβ πλούσιος ἦν ἀλλ' οὐκ ἐδούλευε τῷ μαμμωνᾷ, ἀλλ' εἶχεν αὐτὸς καὶ ἐκράτει, καὶ δεσπότης (αὐτοῦ) οὐ δούλος ἦν.* Even among clas-

as something subordinate to God, and the divine purposes, it then likewise demands from man endeavours different from those which are demanded by God himself,—endeavours which contradict the divine will, and thus there comes to be two *κύριοι*, having a discrepant bent of will. Now, we must conceive the *κύριοι*, here spoken of, as being in this way, of contrary inclinations, for as Chrysostom correctly observes, two masters having the same bent of will, are, properly speaking, not two, but *one*, just as the endeavour after earthly good, when once subordinated to the divine will, by no means excludes the endeavour after godliness. But two so different masters cannot be served simultaneously, without the one being less esteemed than the other, consequently, subordinated to him, and robbed of his *κυριότης*. This holds of either of the two, as both claim to be absolute.

Ὁ εἷς and ὁ ἕτερος are set in opposition to each other, and the εἷς and ἕτερος in the second member of the verse, are the same as in the first. To be sure, one would then expect τοῦ ἐνός with the article, in order that it might more distinctly relate back to the preceding εἷς. Even in the absence of the article, however, we must of necessity refer the ἐνός to the preceding εἷς. For unless we do so, there arises an unmeaning tautology, on which Erasmus, in his colloquia, shows his wit. But granting this, it is supposed by many, that if καταφρονεῖν be taken in precisely the same sense as μισεῖν, and ἀντέχεσθαι in that of ἀγαπᾶν, the sentence becomes tautological. Now, sical authors, δουλεύειν τινὶ πράγματι, signifies *the absolute devoting of one's self to an object*. So Plato Phaedon. p. 66. D., de Rep. l. VI. 494. D.

in as much as, according to the usage of the modern languages, *καταφρονεῖν* is feebler than *μισεῖν*, it seemed the readiest way, to consider *ἀντέχεσθαι* as likewise feebler than *ἀγαπᾶν*, and hence Grotius, who is followed by Kuinöl, translates as follows: *futurum enim, ut aut hunc amet, illum oderit, aut certe alterum curet neglecto altero*. On the other hand, Casaubon and Raphelius, and in like manner Erasm. Schmidt, endeavoured to vindicate for *ἀντέχεσθαι* a stronger signification than that of the *ἀγαπᾶν*, so that the meaning would be, *vel unum odio habebit alterum amans, aut etiam, licet amet utrumque, fieri poterit, ut, dum in alterius voluntate exsequenda erit intentior, erga alterum se gerat negligentius*. Now, doubtless, there may be cases where *ἀντέχεσθαι*, amplexi alicujus partes, sectari aliquem, placed side by side with *ἀγαπᾶν*, may be so used as to express either more or less than it. This will uniformly depend upon the degree to which the idea of *love* is profoundly or superficially conceived. In itself, *ἀντέχεσθαι* signifies neither more nor less. If, however, *ἀγαπᾶν* and *ἀντέχεσθαι* are parallel, we shall look for the same also in *καταφρονεῖν* and *μισεῖν*, and, in order to effect a perfect parity, we do not need to sharpen the idea of *καταφρονεῖν*, but to enfeeble that of *μισεῖν*. It was customary until now, with regard to the passage Luke xiv. 26. John xii. 25. Rom. ix. 13, to take *μισεῖν* in a comparison as equivalent to *postponere*, in which way the New Testament lexicæ adduce it. As, in the present day, the object is to give the utmost possible point to the meaning, it was to be expected that, in these passages also, an attempt would be made to urge the strict signification, and this, in-

deed has been done with great talent by Olshausen at Luke xiv. 26. So, too, in expounding the passage before us. He here calls attention to the fact, that where the masters are decidedly at antipodes, the servants, too, become reciprocally the same, and haters of the other master, somewhat in the way represented in the old Italian comedy. In our opinion, however, this strict interpretation is not correct. All depends upon whether, on a choice being made, wherein one thing is decidedly valued lower than another, I contemplate this relation, according to the quantum of positive love still conceivable in the matter, or according to the negative view of the love which is wanting. In the latter case, I can regard every act of undervaluing as pertaining to the domain of hatred. That the Hebrew did so, is shewn, besides the New Test. passages, by the following from the Old Test. Deut. xxi. 16. Gen. xxix. 31. Mal. i. 2, 3.

The signification of *μαμωνᾶς* (the termination *ᾶς* is in consequence of the stat. emphat. in the Chaldaic) is subject to no doubt. The word occurs frequently in the Targum and among the Rabbins, and also in Syriac authors.^a So, too, in the Samaritan. To crown all, Augustine mentions: *lucrum Punice mammon dicitur*; and the Targumists put it for the Hebrew *בצע*. Accordingly, it is an old Semitic word. So many more difficulties are connected with its derivation. In the first place, something depends upon the spelling. Just as in the case of numerous proper names, such as *Γαββαδά, Γαββαδών, Κάδδης, Γόμοξῆα,*

^a Assemani Biblioth. Orient. III. 2, 122. 123.

the spelling with a simple and double consonant varies, so does it also with *μαμμωνᾶς*. The Greek Fathers wrote it for the most part with one *μ*, *e. g.* Clem. Alex., Strom. VII. 875, IV. 577, Theod. Opp. I. 656, Basilius De bapt. l. II. quaest. 7; Whereas Chrysostom, Euthymius, Theophylact do so with a double *μ*, and so likewise the Vulgate and Jerome in every passage. Griesbach found the authority of the Codices to be here vacillating, but adopted *μαμμωνᾶ*, as did also Lachmann. Now, that this is the correct orthography of the word, admits of no doubt, as in the Syriac and Chaldaic, it was written with only one *μ*, and at Luke xvi. 9, that way of writing it maintains its undisputed right. It is another question to be sure, whether Matthew did not originally follow the popular pronunciation, which, in foreign words, gives the syllables rather acutely than prolonged. Accordingly, in investigating the etymology, we must needs set out from the pronunciation with a single *μ*. The derivation which then lies next at hand is from *מנא*, supposing a contraction of the *א*. It has been embraced by Drusius, Castellus and others, and that either in the sense of creditum Dei, or what is better, quod in eis fidit homo. At Is. xxxiii. 6, and Ps. xxxvii. 3, the LXX. translate *אמונה* by *θησαυροί* and *πλοῦτος*, and similar is the use of *חיל* for riches. This derivation is certainly preferable to that from *לש*, numerare = res numeratae, which Lorenz Fabricius in his Reliquiae Syrae in Crenius, Analecta philol. histor. p. 296, defends, and to that which Michaelis, Lex. Syr. s. h. v. proposes, and which is proposed afresh by Kaiser, Commentar. quo linguae

Aramaicae usus ad interpretanda plura N. T. loca defenditur. Norimb. 1831. according to which the word must come from *مار*. The participle *مور*, however, means *alumnus cui de victu prospicimus*, but not the victus itself.^a Schleusner, and several more, state, that among the Syrians a deity answering to Plutus, bore the name of Mammon. This, as we are told, Tertullian relates; but in the passage to which the assertion refers—for it is not more particularly given in Schleusner—adv. Marcion. l. IV. c. 33, nothing of the kind is to be discovered. Schleusner refers besides to Casp. Barth adversariorum l. LX. Francof. 1648. But there, all we find is, that Barth, l. LIV. c. 4, according to the lead of several ancients, understands under Mammon, the Devil. As a voucher for this, however, he only cites the obscure grammarian Papias, (from the 11th cent.,) who says, in his Glossary, *mammona daemon ille dicitur, qui divitiis et lucris carnalibus praeest*.

V. 25—34. AS GOD SHOULD BE THE ABSOLUTE RULING PRINCIPLE FOR MAN, WE OUGHT NOT TO BE SO SOLICITOUS, EVEN FOR TEMPORAL NECESSARIES, AS THEREBY TO FORGET OUR DEPENDANCE UPON HIM.

V. 25. The following exhortation is also introduced at Luke xii. 22, with a *διὰ τοῦτο ὑμῖν λέγω*, which

^a Jerome appears to have followed a derivation of his own, saying, c. 121. ad Algasiam c. 6. *Mammona autem non Hebraeorum sed Syrorum lingua*, (by this express statement we

there appositely fits into the foregoing parable. But even in the passage before us, the juncture is not in the least forced. For if so be, that no endeavour after earthly good, made in self-dependence, and without subordination to God, ought to have place, it follows, that neither ought there to be any *μέριμνα* on account of it. For this *μέριμνα* must not be confounded with a well regulated care for the *ἐπιτήδεια τοῦ σώματος*, Jas. ii. 16; such a care being without *μέριμνα*. *Μεριμνᾶν περὶ τῶν βιωτικῶν* (Luke xxi. 34,) is more than *σπουδὴν ἔχειν περὶ τῶν ἀναγκαίων*,^a as the very etymology of the word expresses, inasmuch as being equally with *μεριμερίζω* derived from *μερίς*, it denotes such a kind of effort as divides the heart betwixt God and the world, so that the person is not left *ἀμερίστω καρδίᾳ*, it presupposes a *περισπᾶσθαι ταῖς διανοίαις*, it is tantamount to *μετεωρίζεσθαι*, which Luther puts for it, c. xii. 29. Compare Ecclesiasticus xxxiv. 1, *ἀγρυπνία πλοῦτου ἐκτῆκει σάρκας καὶ ἡ μέριμνα αὐτοῦ ἀφιστᾷ ὕπνον*. This exhortation accordingly fits the preceding context quite appropriately.

Ψυχὴ the first time, must naturally not be taken, as is done by the Vulgate, Chrysostom, Euthymius, in the sense of *soul*, but, as Augustine in his day, correctly observes, it means, in the first instance, *life*.

see, that the word had first been introduced into the Rabbinical,) *divitiae nuncupantur, quod de iniquitate collectae sunt*. Vallarsi conjectures that Jerome considered the word as compounded of *ןא ןב* and points to Iren. haer. 3, 8, where in a dark passage, the composition of it is also pointed out.

^a Here for *μεριμνᾶν* the Vulgate puts, *ne solliciti sitis*, but very inappositely at v. 27 *cogitans*.

Verses 27 and 30 give the explanation of the saying, "Having vouchsafed to you soul and body without any anxious solicitude of your own, how should not God likewise give the nourishment necessary for your support." Chrysostom: ὁ τὴν τρεφομένην σάρκα διαπλάσας, πῶς τὴν τροφήν οὐ παρέξει;

V. 26. That God is able, even without any πρόνοια and μέριμνα on the part of the creature, to supply him with food and raiment, is shown by instances which the Saviour takes from the domain of nature, in regard to food, from the animal kingdom, v. 26, in regard to raiment, from the vegetable, verse 28. As is elsewhere the case, so we here find the Saviour, alive to the traces of God impressed upon nature. A constant residence in a neighbourhood of exquisite natural beauty must, of itself, have occasioned this, otherwise we might say, there is here a reminiscence of the fine passages of the Old Test., in which the care of divine providence is also shewn by instancing the animals, Ps. civ. 27. Job xxxviii. 41. Ps. cxlvii. 9. In the two last passages, the particular species is given, to wit, the *ravens*, probably because they are the greediest for food. Luke too, c. xii. 24, has the species in place of the genus, having been led, probably by the recollection of the Old Test., to individualize the general expression of Christ, which is what we look for when the attention is directed to a thing displayed by nature on every hand. In this case, the discrepance is an indication, an inconsiderable one it is true, of the inferior originality of Luke, See Vol. I. p. 19. The genitive

πετεινὰ τοῦ οὐρανοῦ is obviously not to be taken, as is done by Fritzsche, for a genit. motus, *which fly towards heaven*. But here the genitival relation denotes, in quite a general way, participation in any thing, “whose element is the air,” as *the beasts of the field*, *the fish of the sea*. See my Beiträge zur Spracherkl. des N. T., p. 155. The addition of τοῦ οὐρανοῦ is not useless, but points, just as afterwards the lilies of the field, to the fact of the birds being without a master, notwithstanding of which they receive their food. Agricultural labour is here graphically described *according to its three component parts*.

Chrysostom relates, that many considered the example of the birds as inapposite, because in them want of care κατὰ φύσιν πρόσεστι. He replies, ἀλλὰ δυνατὸν καὶ ἡμῶν ἐκ προαιρέσεως προσγενέσθαι.

Hilary's allegory is peculiar to himself. In his opinion, pursuant of Eph. ii. 2, the fowls are the unclean spirits, (he might also have cited Matt. xiii. 4 and 19,) the lilies, the good angels, who, without any labour of their own, enjoy the glory of God in eternal innocence. The grass which is designed for the oven, is the heathen ordained for perdition. Jerome and Augustine expressly declare against this allegorizing of the passage, which prevailed, as it appears, in the Latin church.

V. 27. After Erasmus had, so early as in his day, intimated in the Annot., (In the paraphrase he follows the common exposition,) that ἡλικία may also denote *term of life*, and since the adoption of this

meaning by Gusset^a and Hammond, expositors are divided on the subject. In the most recent period, the majority have decided for the meaning, *age*, viz. Wetstein, Kuinöl, Schott, Paulus, De Wette (in the first edit. of his translation,) Olshausen and Meyer. Henneberg and Fritzsche alone have retained the signification, *stature*. We shall first speak of the connection with the preceding context, and begin with supposing *ἡλικία* to mean *stature*. Chrysostom proposes a very ingenious and close connection. As this question still lies within the department of the detail which respects nourishment, he supposes the transition as follows: "Be not solicitous about food, because however much of it you may take, you cannot thereby promote your growth; it is God that must give the increase, as 1 Cor. iii. 7, declares.^b To say nothing of other reasons, however, were this the connection which obtains, the words would have to run differently. It must needs have been said: *μεριμνῶν περὶ τῆς τροφῆς*. Besides, Luke xii. 26 shews us still more evidently than the present passage, that the subject here spoken of is something new, although related to what goes before. We might thus perhaps state the connection: "Take no care for the support of your body, for so little does it stand under your power, that you cannot, even in any wise promote its growth." In the self same way

^a In the *Vesperis Gron.* p. 398, where he translates: *qui est ce d'entre vous qui puisse ajouter une des moindres mesures à son âge.*

^b Theophyl.: *τί μεριμνῶν κερδαίνεις; προστίθης τῇ ἡλικίᾳ σου καὶ τὸ ἐλάχιστον; οὐχὶ μᾶλλον μὲν οὖν ὑφαιρέεις τῶν σαρκῶν, σηκεδῶν γὰρ ἢ μέριμνα.*

must we construct the connection, were we to adopt for ἡλικία the signification, *time of life*. The word is used, and used currently, in both meanings. In the passage before us, all that has been objected to the signification *stature*, is as follows, 1. Christ here speaks of what man chiefly strives after (ἐπιζητεῖς) which is never size of body. This objection disappears when the connection is laid down as we have done. 2. The measure of a cubit, in reference to the human stature, is out of proportion, inasmuch as the design of Christ called for the mention of a very minute increase. (Compare c. v. 36, οὐ δύνασαι μίαν τρίχον λευκὴν ἢ μέλαιναν ποιῆσαι.) In this way does Luke carry out the thought, saying, v. 26, εἰ οὖν οὕτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε. To this objection no other reply can be given but that of Euthymius, viz. that it had become the universal custom to measure the human stature by the ell. But the answer is not satisfactory, for customary although that may have been, it was unsuitable at *this place*. It mattered not here how great soever any one is, but only that he cannot *add* even *the very least* to his stature. Hence we also find ourselves compelled to assent to the more modern exposition. Dr. Fritzsche notices in opposition: Enimvero quod summum est, inepte et inusitate aetatis mensuram e cubito factam contendo, quod *apto aliquo testimonio* diluere neglexerunt. It is, however, hard to see why the examples which have been already adduced by others should prove nothing. We have principally to compare Hammond, Alberti and Wetstein. At Ps. xxxix. 6, the term of life is likened to a *handbreadth*

(ΠΙΠΦΩ.) So likewise Diog. Laert. viii. 16, *σπιθαμῇ τοῦ βίου*. Further, Alcaeus in Athenaeus, l. X. c. 7, *δάκτυλος ἀμέτρα*, and Mimnermus in Stobaeus, Tit. 98, ed. Gaisf. T. III. 282, *ἡμεῖς . . . πῆχυιον* (not *πηχυῖον*, it is here an adjective, see Lobeck, Phryn. 494,) *ἐπι χρονον ἀνδρῶν ἤβης τεροπόμεθα*. The image is then borrowed from life, conceived as a *race-course*, = *cursus vitae*, Job ix. 25. 2 Tim. iv. 7.

V. 28—30. With regard to dress, our Saviour might have once more referred to an animal, as, for instance, to the peacock, like Solon, when he wished to humble Cræsus. The image he has selected is, however, more delicate, while, at the same time, it better answers his purpose; for he points to one of the least specious productions of nature, as indicating the highest splendour of raiment. The lily, with us usually white, in the East, more frequently red, orange, and yellow (its finest species is the imperial crown, *κρίνον βασιλικόν*), grows there in the field. In particular, the broad and fertile pasture-lands of the plain of Sharon were covered with this flower. Compare Song of Sol. ii. 1, and Iken de lilio Saronitico dissertat. Tom. II. The ancient classic poets also celebrate the lily, calling it *alba*, *candida*, *argentea*. The splendour of this dress of the flowers is, however, the more striking, the more its existence is precarious. It grows wild, (*κρίνα τοῦ ἀγροῦ*.) It soon withers. Let the reader only think of the East, where a wind from the south often makes every thing fade in twenty-four hours, Ps. xc. 5, 6. 1 Peter i. 24. Horace, Carm. I. 36, 16, *breve lilium*. When the dry grass

is gathered to heat the baker's oven,^a it is plucked along with it. *Χόρτος* in verse 30, denotes the whole class of field and meadow plants, and comprises the flowers, like *רעשב, חציר*.

Κοπιᾶν and *νήθειν* may, as is done by the auct. op. imp., be so understood, that the one denotes male, the other female, labour; for the former is used of agriculture, 2 Tim. ii. 6. It is, however, more correct to conceive the sowing and preparation of flax for clothing, so that the meaning is, "The flowers cannot prepare their raiment for themselves."

The splendour of the flower is put on a par with what to the Jew was the beau-ideal of magnificence. Such were Solomon and Esther. Of Solomon's riches, and especially of his ivory throne, we read 1 Kings x. 12. 2 Chron. ix. 17. This monarch's glory is indicated as the highest possible, by the *οὐδέ*, *not even*. The *δόξα* is the whole festal *apparatus* of the king, when he appears in state; but, in particular, his splendid gold embroidered robe. We may compare Ecclesiasticus L. 8, where it is said of the high priest, Simon, after he has been likened to a rose and a lily, *ἐν τῷ ἀναλαμβάνειν αὐτὸν στολὴν δόξης, καὶ ἐνδιδύσκεσθαι αὐτὸν συντέλειαν καυχήματος, ἐν ἀναβάσει Δυσιαστηρίου ἀγίου ἐδόξασε περιβολὴν ἀγιάσματος.*

If we sever the saying from the context, it may, no doubt, lead to gross errors, which, however, we shall not attempt, like a preacher in a German capi-

^a Jerome on the text, Lam. v. 10: Solebant autem furni incendi non tantum ramalibus arborum, sed et floribus, postquam exaruerunt, quemadmodum et paleis et lolio.

tal, to obviate, by remarking, that although certainly the birds do not sow and reap, they still “solicitously seek their food and build their nests.” The connection suffices to guide us to the right understanding of the passage. The saying of Christ inculcates, not that we should *not labour*, but that we should *not so indulge care as if God did not care*. See I Pet. v. 7. If, however, a literal antithesis to the misunderstanding be required in this section, let v. 34 be referred to, where, if we keep strictly to the letter, a *μέριμνα* for at least *the present* day is permitted.

V. 31, 32. As was already observed, v. 46, here, too, *Gentile* is not exactly tantamount to *sinner*, but reference is made to the character of the life of the Gentiles at large, and as a whole. The leading feature of heathenism, as Göthe in Winkelmann’s *Leben*, p. 397, says, is *living for the present*, or as Chrysostom expresses it, τὰ ἔθνη, οἷς ὁ πόνος ἅπας κατὰ τὸν παρόντα βίον, οἷς λόγος οὐδεὶς περὶ τῶν μελλόντων, οὐδὲ ἔννοια τῶν οὐρανῶν.^a The conviction that God, who here, too, is significantly styled *our*,—yea, likewise, our *heavenly* Father—knows our wants, does not exclude what he himself has ordained, as a means, to wit, our labour, but it excludes *anxious solicitude*. Equally liable

^a The Gentiles, all whose labour is for the life that now is, who never speak of things to come, nor think of heaven.

When we are told respecting the Romans, that they never suffered the table to be taken quite empty away, in order to intimate that something must still remain over for the day to come, or of Pythagoras, that he forbade any one ever to sit upon an inverted bushel, because a part should always be kept for the morrow, this cannot be here adduced as a proof to the contrary. It was the economy of the olden time.

to be misunderstood by the man who is destitute of the spirit, and neglects the analogy of Scripture, is John vi. 27, "Labour not for the meat that perisheth, but for that meat which endureth unto life everlasting."^a

It is quite allowable for Zwingli, and after him many more, to urge in ἐπιζητεῖν the preposition, just as in ἐκζητεῖν.

V. 33. The declaration contains no strict antithesis. The προστεθήσεται appears to exclude any endeavour after things terrestrial, while the πρῶτον concedes it, although subordinately. The expression is certainly not exact, and so some codices have left out the πρῶτον. The remark, that πρῶτον does not refer to time, but to precedence in order, does not alter the case. A certain degree of care for the present day is still allowed by v. 34, and is involved in the petition of the Lord's prayer for daily bread. The expression *added unto you*, is, therefore, not to be pressed. Chrysostom: οὐ γὰρ διὰ τοῦτο ἐγενόμεθα, ἵνα φάγωμεν καὶ πίωμεν καὶ περιβαλώμεθα· ἀλλ' ἵνα ἀρέσωμεν Θεῷ καὶ τῶν μελλόντων ἐπιτύχωμεν ἀγαθῶν. ὥσπερ οὖν ἐν τῇ σπουδῇ πάρεργα ταῦτα, οὕτω καὶ ἐν τῇ αἰτήσει πάρεργα ἔστω.^b Even setting out on the principle, that things

^a Very appositely does Chrysostom, in the exposition of that passage of John, T. VIII. ed. Monf. hom. 44. § 1. compare the present one from Matthew, collect all the declarations of Scripture on the subject of labour, and then draws the following inference as the solution: οὐ ταῦτόν ἐστι μέριμνα καὶ ἐργασία.

^b For we were not merely made to eat and to drink, and to be clothed with raiment, but that we may please God, and secure the good things to come. Hence, as these things are to be secondary in our desire, so let them also be in our prayers.

temporal are not, on their own account, objects of desire to a pious man, but only means towards what is eternal, we might express ourselves so as to say, The pious man does *not at all* desire what is temporal, inasmuch as he does not desire it independently of, but subordinately to, what is eternal. In the idea of βασιλεία τῶν οὐρανῶν, the δικαιοσύνη is properly included, (Rom. xiv. 17), but to point more strongly to the nature of the kingdom of God, it is made more prominent. Δικαιοσύνη is to be here understood as generally as c. v. 6, 10, 20. 2 Pet. iii. 13, it is the *food* of the kingdom of God, Rom. xiv. 17. Προστίθεσθαι relates to the overplus, which, as is done with us, the ancients added to a purchase or loan. It was called πρόσδομα, ἐπίμετρον, προσθήκη (Tob v. 15; xii. 1. cf. Epictet. I. 8. 9); among the Latins corollarium, mantissa, superpondium.

There is a good parallel at 1 Kings iii. 11—13, where it is related, how Solomon, when he supplicated not for riches and glory, but for wisdom, received riches as a πρόσθήκη. From the N. Test. we may compare 2 Tim. iii. 8. Mark x. 30. In Clem. Alex. Strom. i. 346. and in Origen T. III, ed. de la Rue p. 762, the words of Christ are quoted enlarged with still an additional clause: αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῶν προστεθήσεται, καὶ αἰτεῖτε τὰ ἐπουράνια, καὶ τὰ ἐπίγεια προστεθήσεται ὑμῶν.

As the dictum which is expressed more strictly and generally at. v. 33 and 25 aimed at no more than removing an anxious and distrustful solicitude, there is no contradiction when here the μέριμνα for the day to come is forbidden, and thereby, it seems, a

μέριμνα for the day that now is, permitted. The latter, indeed, is not to be taken in the utmost strictness, for anxious solicitude even for the present day ought not to have place. As the present day, however, is always wont to care for itself, and the μέριμνα usually extends only to the future, that, too, is in effect also cut off by this declaration.^a True that, as is afterwards said, every day brings its own trouble along with it, and consequently begets the μέριμνα; but then this ought to be vanquished by faith, just as faith has cut off care for the future.

It is a grand mistake in Wetstein and Paulus, when they adduce as parallels the exhortations of Epicurean levity, which sings with Horace: *Carpe diem, quam minime credulus postero, or, laetus in praesens animus, quod ultra est, oderit curare.* What has the levity of such ἡμερόβιοι, who *banish care from their thoughts*, with that man's frame of mind *who casts his care upon the Lord*? Justly does Olearius observe: *Verbis igitur, non sensu plerasque illas sententias cum salutari salvatoris doctrina conspirare arbitramur;* And apposite is the remark of Hilary: *That what Jesus recommends the incuria sollicitudinis relaxatae, non negligentiae est, sed fidei.* Grotius, who is in general ready with his classical parallels, has here wisely abstained.

^a Bengel: *monitum mire ἀστυγίαν, quo cura videtur concedi in crastinum, et tamen revera tollitur, nam curaces etiam ex futuris curis praesentes faciunt, unde curam procrastinare fere idem est quod curam deponere. Accedit prosopopoeia: dies curabit, non vos. Qui hoc discet, curas tandem a die ad horam contrahet, vel plane dediscet.*

That ἡ αὔριον, as Grotius and others will have it, stands here in the more comprehensive sense, of the future in general, is not to be supposed. The graphic nature of the expression lies in the very circumstance, that each day appears, as it were, for its own interest, inasmuch as on each particular day the ways and means which that particular day requires are forthcoming. It is just to bring this prominently forward, that Christ employs the *prosopopœia*, making the day to care for itself. He herein announces a truth which every individual, the careless no less than the religious man, experiences, but which the one takes in with very different feelings from the other. For who but must have had opportunity of remarking, how, in circumstances where every prospect of subsistence seems gone and hope entirely cut off, each coming day still brings along with it in its circle unlooked for resources? We have this depicted in the life of a Stilling and a Bahrdt.^a Chrysostom conceives excellently the purpose of the *prosopopœia*: ὅταν δὲ λέγῃ, ὅτι ἡ αὔριον μεριμνήσει περὶ ἑαυτῆς, οὐχ ὡς τῆς ἡμέρας μεριμνώσης ταῦτά φησιν, ἀλλ' ἐπειδὴ πρὸς δῆμον ἀτελέστερον ὁ λόγος ἦν αὐτῷ, βουλόμενος ἐμφαντικώτερον ποιῆσαι τὸ λεγόμενον, προσωποποιεῖται τὸν καιρὸν, κατὰ τὴν τῶν πολλῶν συνήθειαν φθεγγόμενος πρὸς αὐτούς.^b In opposition to a construction of Is. viii. 23, which was

^a Consider the remarkable helps vouchsafed to him in London.

^b When he says, That the morrow shall take thought for the things of itself, he speaks, not as if the day is solicitous for these things; but, as he was discoursing to a rude multitude, from a desire to make what he said to them the more impressive, he personifies the time, addressing them in a way practised by many.

first broached by Michaelis, and according to which *Time* is the subject, being figuratively personified as the humbler and exalter of nations, Koppe has objected that such a prosopopœia is not Oriental, but modern; but even Schultens on Job iii. 3, and Gesenius on Is. viii. 23, have demonstrated the contrary, and that it is rather a genuine Oriental prosopopœia.

Κακία, equally with *πονηρία*, occurs both in the classics and the LXX., as designation of physical evil. In the Hebrew *עַר* has likewise the same meaning. See Chrysostom in the exposition of Is. xlv. 7: ἐγὼ κύριος ὁ Θεὸς ὁ ποιήσας φῶς καὶ σκότος, ὁ ποιῶν εἰρήνην καὶ κτίζων κακία, and of Amos iii. 6: εἰ ἔστι κακία ἐν πόλει, ἣν κύριος οὐκ ἐποίησε; Opp. ed. Montf. VI. p. 159. See Barnab. ep. c. 8: ἡμέραι πονηραὶ καὶ ὑπαραί. The Vulgate has *malitia*; Tertullian, in one passage, brings forward more correctly, *vexatio*,^a with which the Lutheran translation corresponds. The construction of the neuter adjective with the fem. subst. raised doubts among some ancient expositors, such as Olearius, and occasioned forced explanations. It is well known, however, that the adjective, when it is a predicate, is coupled in the neuter with substantives masculine or feminine. See Kypke Obs. in h. l.

^a Compare, moreover, Tertullian adv. Marc. II. 24: nam et apud Graecos interdum *malitiae* pro vexationibus et laesuris, non pro malignitatibus ponuntur.

CHAPTER VII.

PROMISCUOUS ADMONITIONS, CONCLUDING WITH THE
RULE FOR OUR CONDUCT TOWARDS OUR BRETH-
REN GENERALLY. V. 1—12.

V. 1. With respect, in the first place, to the manner in which this passage is connected with the preceding context, many have here also tried to discover the bond, but by far the greatest majority have given up the attempt, and, through the whole of the seventh chapter, have supposed a collection of isolated sayings. (They ought rather to have restricted the assertion to the commencement, as far as the twelfth verse.) So Calvin, Bucer, Pellicanus, Chemnitz, Maldonatus and others.

The saying belongs to the number of those in the N. Testament, which have been most frequently abused. In modern times, it has been made the basis of an effeminate sentimentality and feeble subjectiveness, destitute of any supreme rule of judging; and been used in justification of that so called tolerance, which is as tolerant to falsehood and iniquity, as it is to truth and righteousness. Some of the first Anabaptists invoked its aid for the purpose of demonstrating the unlawfulness of civil tribunals. The Remonstrants founded upon it at least toleration towards errors in doctrine.

Before weighing *μὴ κρίνετε*, the after clause *ἵνα μὴ κριθῆτε* must be examined, because the kind of argumentation to be employed in explaining the first

words, is determined in and by the circumstance of whether the after clause relates directly or exclusively to the divine judgment. It might be supposed, that the negative of that opinion was sufficiently demonstrated by the fact, that, at Luke vi. 38, the third person plural *δώσουσιν*, which unquestionably relates to men, follows the preceding passives. Notwithstanding, however, the third pers. plur., as is well known, (see v. 16,) along with the second pers. sing. is used impersonally, and this impersonal may, when relating to God, be also expressed in the plural, as shewn by Luke xii. 20.^a But that the passives here are only to be referred indirectly back to God, is determined by the proverbial character of the *ἐν ᾧ γὰρ μέτρον κ. τ. λ.* which immediately follows. Still, as the whole scope of our Saviour goes not to deliver maxims of worldly prudence, (see on c. v. 25,) but religious doctrines, so doubtless there is here also, although indirectly, yet properly, a reference to the divine judgment. Compare v. 7; vi. 15, and the parallels there adduced. So, too, Jas. ii. 13.

With regard now to the acceptation of *κρίνειν*, not a few have insisted on holding fast the simple meaning of *judging*, such as Drusius, Wolf, Paulus and Fritzsche. But that every passing of an opinion—

^a Should it be obstinately refused in the parable, Luke xvi. 9, to supply as nominative to *δέξωνται*, the *obtainers of the benefits*, as those who shall receive us into everlasting habitations, which is the most natural way, we might have recourse to the expedient of taking *δέξωνται* as impersonal, and referring it to God, just as at Luke xii. 20.

in which that of an affectionate kind would likewise be comprised—cannot be absolutely forbidden, is self-evident. Accordingly, those interpreters must needs limit the comprehensiveness of the expression, and either suppose a condemnatory judgment, in which case the exposition coincides with the other which we are immediately to mention, or what touches it very closely, a *judicium præceptis et temerarium*. That κρίνειν, however, possessed the collateral idea of a *well-intentioned*, and merely *inconsiderate* judgment, is what cannot be proved; and, supposing that it could, still the ἵνα μὴ κριθῆτε, in which we cannot again take κρίνειν in that way, would not correspond with the preceding one. We are accordingly led to put upon κρίνειν the collateral meaning of *judging sharply*, i. e. *condemning*. So, by far the great majority, Gregory of Nyssa,^a Theophylact, Euthymius, Beza, Piscator, Kuinöl, Olshausen, Schleusner, Bretschneider and Wahl. Compare Suicer's *Thes.* II. 160. This signification is defended in a variety of ways. Some, like Piscator, have recourse to the figure of a synecdoche totius pro parte. That figurative use of the word, however, must be capable of vindication from the *usus loquendi*. Others apply the canon of verbs simple standing for the compound. But as in this case the composition with κατὰ essentially alters the idea of the simple word, the canon is here inapplicable.^b Most go back to the Hebrew,

^a Gregory of Nyssa: οὐ τὴν κρίσιν καὶ τὴν εὐγνωμοσύνην ἐκβάλλει κρίσιν δὲ ὀνομάζει τὴν τραχυτέραν κατὰ κρίσιν.

^b Recently many excellent remarks have been made upon this canon by Winer, in his *Disputatio de verborum simpli-*

which is what we hold to be the correct way. שׁפּוֹשׁ, שׁפּוֹשׁ, שׁפּוֹשׁ, in a multitude of connections, has not only acquired the *meaning of condemning, punishing*, but, through the medium of the language of the Bible, has come to have this as its direct signification. When God holds judgment upon the sinner, it is eo ipso *condemnation*. In this way the sense of *condemning* arose, as is specially manifest in John v. 29, where κρίσις doubtless signifies judgment, but where, inasmuch as the parties are God and the unredeemed sinner, it amounts to condemnation. Compare 1 Sam. iii. 13. Obad. 21. Ps. cix. 31. Rom. ii. 1; xiv. 3, 4. John iii. 17, 18.

We have here only further to advert to the objection of Grotius, that in Luke vi. 37, and as a gloss of that passage also, according to the Vulgate, in Matthew, there stands after μὴ κρίνετε, likewise μὴ καταδικάζετε, and that we must thence infer that κρίνειν merely signifies to *form an opinion*. But just as in our language, we may couple with the prohibition, “judge not,” what is of kindred signification, “condemn not,” in order to bring the meaning more strongly out, so may this be done in Greek. The true restriction of the declaration results properly from v. 5, where the κρίνειν is at the same time con-

cium pro compositis in N. T. usu et causis, 1833, where, p. 19, the meaning condemnare is allowed to κρίνειν, but where it is justly questioned, whether the simple verb stands for the compound, and p. 16, where, with the same justice, it is animadverted on, that in so many passages, the interpreters have wrongfully taken κρίνειν in the sense of κατακρίνειν.

ceded, when it is said: τότε διαβλέψεις ἐμβαλεῖν
κατλ.

Now, on two quarters we have to guard against misunderstanding. 1. It must not be thought that hereby every sharp, and consequently disapproving judgment, ought itself to be disapproved, which is the construction, under which, in a thousand ways, in sermons, journals and conversation, a world, itself accustomed to be false and merciless in the judgment it forms of brethren, the words are wont to be cast up to those, who, for the sake of God's truth, cannot bring themselves "to call evil good and good evil," and to say "peace, peace, where there is no peace." Is. v. 20. Ezek. xiii. 10. Now, in the first place, thus understood, the saying would condemn Christ himself in the fourfold woe pronounced over hypocrites, Matt. xxiii. 14, and in his ὄφεις, γεννήματα ἐχιδνῶν, Mat. xxiii. 33. Moreover, as Chrysostom appositely advances, along with the keys, the function of binding and loosing was also devolved upon the apostles, and was exercised by them, Tit. i. 9; ii. 15. 2 Tim. iv. 2. 1 Tim. v. 20. And as a fruit of the Spirit of God, whereby Christians are anointed, it is required that they should be skilled in distinguishing impure spirits from the pure, 1 John iv. 1. 2 John 10. 1 Thes. v. 21. Nay, as is forthwith said, the disciple of Christ ought to discriminate the dogs and swine, in order not to cast the pearls before them, and learn to know the false prophets by their fruits, v. 16. The misconception of this saying is the same that was animadverted upon at c. v. 44, and is to be obviated in the same way. Here, too, the Christian ought to con-

duct himself as the child of God. Compare, p. 44. God, the light undefiled, enlightens all things, and so shews all things in their true form. The Christian, having received the Spirit of God, and being πνευματικός, has a standard to measure every thing, ἀνακρίνει πάντα. In his word, God condemns, *i. e.* declares to be excluded from divine grace, him who does not obey the Son. What is done by God, man must also assert as true, and what God declares to be excluded, man must declare to be so too. He ought accordingly to pronounce as rejected whatsoever God rejects, provided he possesses sure criteria that the conditions of rejection are extant. God is long-suffering, merciful, and gracious in the judgment he passes upon man; the same sentiments must also animate man, as 1 Cor. xiii. demands. 2. The appended clause, ἵνα μὴ κριθῆτε may be understood in just the same partial manner, as c. vi. 14, 15, to wit, as if abstaining from every ungodly condemnation was of itself sufficient to gain the favour of God. Compare the observations made upon that passage.

V. 2. The same thought more fully extended. Agreeably to his justice, God exercises the jus talionis. Justice is elastic; the unjust blow I inflict upon another, by the order of the moral world, recoils upon myself. See p. 41. But as the counterstroke given to crime by justice is not a fresh crime, but justice, so in the present case the condemnatory sentence of God, which strikes the unjust condemnation of men, is not a new injustice, but justice, Ps. xviii. 27. 2 Thes. i. 6. See above, c. vi. 15.

The phrase, ἐν ᾧ γὰρ μέτρῳ κτλ. is like the Latin *pari pari*, proverbial, and occurs in this way in the Talmud, מדה כנגד מדה, *measure for measure*. Also in the Arabic, “I mete to my friend as he metes to me, with measure overflowing or scanty.” Hariri, Cons. IV. p. 38, ed. Schult.

Ἐν ᾧ is neither, as Kuinöl states, put Hebraistically for ᾧ, nor is it, as Fritzsche supposes, referring to Matthiäs’ Gram. s. 842, 1ste Ausg., the instrumental *per*, but it denotes conformity, rule, see Matthiä, II. 1140, 2te Ausg., as also in Hebrew כ, 2 Cor. x. 12.

V. 3—5. The discourse takes another step in advance. It is shewn partly what folly there is in a person chargeable with the greater sin setting about to correct one who is chargeable with the less, partly that this is an impossibility. The disposition censured is the same which is blamed, Mat. xxiii. 23, 24. Most have overlooked (even Chrysostom and Euthymius, only not Theophylact), that *the eye* is purposely named as the place where the fault is situate. The bodily eye is here, as at c. vi., representative of the spiritual. Our own sinfulness takes away the right spiritual vision for judging of the moral corruption of others. That this is the thought which the Saviour means to deliver is seen from the appended clause: τότε διαβλέψεις ἐκβαλεῖν κ. τ. λ. Did the figure, for instance, express, Why beholdest thou in another the pimple, and seest not in thyself the boil, the ingenious allusion would be dropped. By not seizing this fine feature of the similitude, many allowed themselves to be misled so far, as to explain the fut. διαβλέψεις imperatively, see Er. Schmid. The same

proverbial expression, we may add, is to be found in the Talmud, and among the Arabs, **قائل قذي**, **العيني**, “one who has few splinters in his eye = one who can see clearly.” In other cases *a splinter in the eye* is, among the Arabs, the image of something painful in general, Schultens on Hariri, Cons. VI. 235, and on Hamasa, p. 396. The very sentiment is to be found, Hariri, VI. p. 237, “I behold in thine eye the beam, and thou art surprised at seeing the splinter in mine.” Compare Gesenius in Rosenm. Repertor. I. 126. The same thought, under another image, is to be found in Horace, Serm. I. 3, v. 25.

As evidence of the far spread bent of men to begin the task of censure with others, in place of one's self, Grotius, Pricæus, Alberti, Wetstein have collected numerous sayings from the classics.^a Compare also Vorst De adag. N. T. p. 29, and all that surprises one is that, with such manifold experiences, the source from which they flowed should still have remained concealed, so that we can say with Cicero: *Fit nescio quo pacto, ut magis in aliis cernamus, quam in nobismet ipsis, si quid delinquitur.* To the substantial parallels furnished by Scripture belong Gal. vi. 4. Ecclesiasticus xviii. 19.

^a Let us here give a place to but a few passages. Menander: οὐδείς ἐφ' αὐτοῦ τὰ κακὰ συνορᾷ, Πάμφιλι, σαφῶς, ἐτέρου δ' ἀσχημονῦντος ὄψεται. Sosicrates: ἀγαθοὶ δὲ τὸ κακὸν ἐσμεν ἐφ' ἐτέρων ἰδιῶν, αὐτοὶ δ' ὅταν ποιῶμεν, οὐ γινώσκωμεν. Plutarch: τί ἀλλότριον, ἀνδρῶπι βασκανάτατε, κακὸν ὄξυδερκεῖς, τὸ δ' ἴδιον παραβλέπεις.

Βλέπειν is not, as is done by the Vulgate and Erasmus, and as Luther also has, to be here translated merely *to see*, it signifies to *look at*, and consequently is tantamount in meaning to the κατανοεῖν, which immediately follows. Vatablus, animadvertere. See above, vol. i. p. 284. In the future ἐρεῖς, lies the meaning *to be able* “How *canst* thou say,” Rom. vi. 3. Heb. ii. 3. Luther quite correctly makes it, “How *darest* thou say.” The Latin translators transfer this emphasis to πῶς, rendering it by *qua fronte*. Comp. πῶς ἐρεῖς in the LXX. Jer. ii. 23.

The self-deluded censurer is called hypocrite, and even when he does not mean to appear better than he is, still, by the conduct he pursues, he makes himself in fact appear what he is not—to wit, spotless.

Διαβλέπω is quite incorrectly explained by Schleusner, *se convertere, componere ad aliquam rem peragendam*, and by Bengel with false emphasis, *transpiciens trabe e medio sublata, oculo expedito*. The διά, as in διαγιγνώσκω, διακοῦω, and in the Latin dignoscere, *discipere*, strengthens the meaning of the simple verb.

V. 6. Here certainly we might trace a transition from one idea to another, in the way, to wit, in which most state it, “Still cases will occur when you must exercise the *διάκρῆσις*.”^a As neither a connective nor

^a Bengel: Hic occurritur alteri extremo. Extrema enim sunt, judicare non judicandos et canibus sancta dare, nimia severitas et nimia laxitas. The Auct. op. imperf. very ingeniously brings this verse into connection with c. v. 45. He says: God does not confer his *spiritual gifts* upon the good and bad, but only *temporal* things, such as sun and rain. “Propter

yet an adversative particle, however, links the proposition to what precedes, this junction must remain very doubtful. Quite inapposite are connections like what Rus has supposed, viz. "Such friendly corrections do not bestow upon every one," or that of Strabus. "Least of all judge those who are hopeless subjects, and on whom consequently all reproof would be lost."

The saying is considered as being one whose main intent is to convey a direction to the apostles, just like c. x. 27, which appears to express the contrary, or one of kindred meaning with the present, c. x. 14. It is, however, in the same case with c. v. 14. See above, Vol. I. p. 41.

It is one of the more difficult passages, for neither the exposition of the figurative diction, as such, nor yet the signification to be given to it, has been clearly settled. We shall begin with investigating the figurative language, and here have to unfold, 1. The character of the animals spoken of: 2. What is said of their conduct: 3. What is cast before them. The dog and sow are often, in antiquity, coupled together as unclean beasts. Horace Epist. I. 2. 26, *vixisset canis immundus vel amica luto sus*: II. 2. 75, *hac rabiosa fugit canis, hac lutulenta ruit sus*. Priapeia 84, *canisque saeva susque ligneo tibi lutosus adfricabit luteum latus*. In the LXX. 1 Kings xxi. 19; xxii. 38: ἐξέλειξαν αἱ ὄες καὶ οἱ κύνες τὸ αἷμα αὐτοῦ καὶ αἱ πέρχαι ἐλούσαντο ἐν τῷ αἵματι κ. τ. λ. Prov. xxvi. 11. 2 Pet. ii. 22. Besides, both of them being declared unclean by the law, are mentioned in scripture with *quod in vestris quidem estote simplices (liberales) et benigni, in meis (in spiritual blessings) prudentes et cauti.*"

contempt, 2 Sam. iii. 8; ix. 8. 2 Kings viii. 13. Matth. xv. 26. Rev. xxii. 15. Prov. xi. 22. Luke xv. 15, 16. In the Tr. Bava Kama, c. 7, § 7, we read לא יגדל אדם את הכלב אלא אם כן היה קטר בשלשלת, “ Let no one rear a dog; but whosoever ventures, let it be bound with chains.” Among Greeks and Romans, Hebrews and Arabians, the predicates *λοίδωρος*, *ἀναιδής*, *ἴταμος*, were given to the dog, to the sow, *ἀσελγής*, *ῥυπαρός*, *ἀκάθαρτος*. See upon the subject, Bochart Hieroz. II. c. 56, 57, and Wetstein in h. l. and on Phil. iii. 2. Now, much depends upon whether these animals are here adduced to designate a difference of character, and so denote two distinct classes of individuals. This is the common opinion. Chrysostom, even in his day, makes the distinction, that the one animal denotes unbelievers, the other bad Christians: *κύνας τοὺς ἐν ἀσεβείᾳ ζῶντας, ἀνιάτω ἡνίξαστο, καὶ χοίρους τοὺς ἐν ἀκολάστῳ βίῳ διαστρίβοντας*, Pel. l. I. c. 143; in the same manner, Isidore, Euthymius, Theophylact, Grotius, Jerome: *Quidam per canes eos intelligi volunt, qui post fidem Christi revertuntur ad vomitum peccatorum suorum, porcos autem eos, qui necdum crediderunt*. Hilary: *canes, gentes; porci, haeretici, quia acceptam Dei cognitionem non ruminando disponunt*. Augustine: *canes pro oppugnatoribus veritatis, porcos pro contemtoribus*. Erasmus: *canis profanum animal, sus immundum*. The other interpreters usually follow Augustine. Now, this distinction being assumed, there is likewise ascribed to the two animals a difference of procedure in regard to the gifts. To wit, the dogs, which in the East are very ferocious, (Compare the expos. on Ps.

xxii. 17,) signify raging persecutors, who, on being presented with what is holy, rend the givers; the swine, those who are sunk in pleasure, and tread the gift in the mire. To bring out this explanation, an appeal is made to the figure of speech, bearing the name of ἐπ'άνωδος or ὑστέρησις, and according to which, of two verbs coupled together, the first relates, not as usual, to the first of two preceding nouns, but to the second, and the second verb to the first, in proof of which, Matt. xii. 12, is quoted. (Hammond in h. l. goes into greater detail.) Here, however, the case is different. There the nouns and verbs are coupled together in one sentence; here they form two different sentences; and at least in place of *καὶ στραφέντες*, one would expect ἢ στραφέντες. If it be possible to refer the *καὶ στραφέντες κ. τ. λ.* to the last subject, we are necessarily *obliged* to do so, inasmuch as the opposite construction is, at all events, in some degree unnatural. Now, not only *can* it be referred to the *χοῖροι*, but it *is* very natural so to refer it. *Στραφέντες* is just the word which graphically describes the boar's (*verres et aper*) mode of attack; or if there be any objection to understand it in this manner, it describes the conduct of the boar in reference to the gift, which is followed by what he does in reference to the giver. The gift, when cast *before* him, he tramples under his foot, and then turns *to the side*, and attacks also the giver, an image perfectly true to nature.^a On the other hand, it is unusual to specify

^a Of the boar's mode of attack, see Horace, *Carm.* III. 22: *verres obliquum meditans ictum.* Ovid, *Heroid.* IV. 154:

the dog, as directly the image of him who rends and destroys. In the Bible, as in the classics, he is the image of ἀναισχυντία, whereas the wolf is the type of the raging destroyer, v. 15.

Several ancients and moderns, Chrysostom, Euthymius, Grotius, Hammond, Lösner, propose a very peculiar view, taking στραφέντες in a sense which has been transferred to it, as equivalent to μετενεχθέντες, μεταβληθέντες, "having become suddenly mad they rend." Euthymius: εἶτα στραφέντες ἀπὸ τῆς ἐπιπλάστου ἐπιεικείας εἰς φανεράν ἐναντίωσιν. In this way, it would serve as designation of those hypocritical men, who, before their introduction into the Christian sanctuary, display the disposition of the lamb, but afterwards all at once become wolves, in which sense the saying was applied to heretics. In objecting to this acceptation, that the word must then have been τραπέντες, Fritzsche commits a mistake, for στρέφειν occurs, and occurs in the Hellenistic as translation of רָפַה, in the borrowed meaning of *to change one's mind*. Lam. v. 15. Is. xxxiv. 9. Ps. xxx. 12. Exod. vii. 15. Rev. xi. 6. But this acceptation would here suit neither the figurative, nor yet the proper meaning of the language. It would not suit the figurative meaning, because these animals do not take on their rapacious disposition, after the gifts have been cast before them. As little does it suit the proper meaning, to understand the word of profane persons, inasmuch as they do not altogether evince a kindly disposition, before what is holy has been vouchsafed to them.

obliquo dente timendus aper. Of the tearing and rending Plautus Trucul. II. 2. 13.

Let us now consider the words which denote the gift conferred.^a *Μαργαρίται*, as usual, among Easterns, the image of something costly, Matt. xiii., particularly of precious sayings. See Gesenius in Rosenm. Repert. I. 128. Would it be deemed too forced to say, that pearls are purposely chosen, because they resemble the usual food of swine, viz. *acorns*? We have already, vol. i. p. 269, remarked how, in many of the similitudes, the resemblance is to be carried out to the most minute particular, and transferred to the spiritual domain. Only, for example, compare with what skill, Matt. xiii. 22. Luke viii. 14, *thorns* are chosen, in order to indicate the *μέριμναι* and *ἡδοναὶ τοῦ βίου*, which entangle a man; and shortly after, v. 9, 10, where the *stone* exactly answers to the *bread*, and the *fish* to the *serpent*. So c. vii. 16. We have to add, that the verb *βάλλειν*, *to cast before*, is select.

The generally embraced explanation of *τὸ ἅγιον* is that which conceives it abstractly, viz. *that which is holy*. Hence the ecclesiastical apothegm, *τὰ ἅγια τοῖς ἀγίοις*, and hence also among all the fathers of the church, (Griesbach specifies only Origen and Chrysostom,) in their quotations of this passage, *τὰ ἅγια* is more frequently used than the singular. See *e. g.* Theodoret, Opp. I. 1049, 1441, II. 1300. It is, however, wholly repugnant to the exegetical tact, to adopt here this abstract signification. Beside the *μαργαρίται*, answering to the *acorns*, we look for some sort of food,

^a Compare respecting the proverbs of the ancients, Prov. xi. 22, and *τί κοινὸν κύνι καὶ βαλανείῳ;*

such as is usually given to dogs, or at least the mention of another kind of jewel. J. D. Michaelis was the first to start the ingenious thought of finding here an error in the translation of the Aramaic. He supposes, to wit, that Christ made use of the term קדשא, meaning *amulet*, but particularly *ear-ring*, and which the translator has altered for the more usual word. In the same way afterwards, Eichhorn, Bertholdt, Bolten and Kuinöl. That this meaning of the word in the Aramaic is ascertained, Gesenius shews in his Comment. on Is. iii. 20. He might have added, that in the Samaritan likewise the kindred קודש occurs in the meaning, *ear-ring*. So long, however, as it cannot be considered fully decided, that the Greek Matthew is translated from the Aramaic, or so long as the hypothesis is still open to dispute, that the Evangelist was his own translator, the expositor must not, especially if there be any other way of extricating himself, set out with supposed errors of translation. We have to add, that even a mistranslation would not set us free, we should further have to assume an error in spelling, inasmuch as ear-ring, קדשא, קדשא, קדשא, קדשא, is in Syriac called ܩܕܝܫܐ, but *that which is holy*, ܩܕܝܫܐ, ܩܕܝܫܐ, ܩܕܝܫܐ. Besides, in the Aramaic, Christ would certainly not have employed the singular but the plural, which it would not have been possible to mistake at all. We should also have had a right to require some proof of the fact, that ear-rings, equally with pearls and precious stones, were used proverbially, to denote something costly.

The passage, Prov. xi. 22, usually adduced in support of this, cannot prove it. It hence appears to us, that the high approbation bestowed for a length of time upon this hypothesis must be wholly withdrawn.

Accordingly, we do not hesitate to embrace the explanation first^a given, by Herman von der Hardt, which makes τὸ ἅγιον signify the flesh of sacrifices.^b The view is defended at large in the Tempe Helvet. 1736, T. II. p. 271; and in like manner also by Dr. Paulus. In Hebrew, קדש signifies every thing consecrated to the service of the sanctuary, and specially also the *sacred flesh of sacrifices*. Lev. xxii. 2—7, בשר קדש, Jer. xi. 15. Hag. ii. 12. Among the Rabbins, certain victims bear the name קדש קדשים, others קדשים קלים. See Buxt. Lex. Talm. p. 1980. Tract. Schekalim ed. Wülfer, p. 166. Flesh is just the meat proper for the dog, Ex. xxii. 31. But any priest who should have thrown to the unclean animal, of the flesh of a consecrated victim would have been put to death. It is true, that when we take this view, we cannot refer the ῥήξωσι to the dogs, a remark which applies equally to the καταπατεῖν; for flesh, even although consecrated, would still be a welcome morsel to the animal. We must rather take the μὴ δῶτε τὸ ἅγιον τοῖς κυνσί wholly by itself. The thought which is then expressed in the words: Give not

^a In his day, however, Bucer says: *Sanctum* Christus dixit ad eum modum, quo dicata Deo et sanctorum tantum usui deputata in lege sancta dicebantur . . . qualis *tabernaculi supellex* habebatur.

^b Tempe anecdota sacra ed. Winkler. Hal. 1758, p. 483.

that which is holy to him who is not worthy of it, is afterwards extended in the sequel so far, as that the second image describes at once the *conduct* of the unworthy towards the *gift*, and also towards the *giver*. “The *gift* is abused, and not understanding its worth, they abuse the *giver* himself.” This acceptance of the τὸ ἅγιον, moreover, fully determines us to do, what we already have evinced ourselves disposed for, viz. to look upon the two animals here, not as representatives of two different characters, but of one and the same, to wit, as type of the ἀναισχυντία, in which way they are placed side by side in the passages, p. 269.

After having thus made the figurative diction fully intelligible, we next inquire respecting its application. The general meaning is attended with no difficulty. Even the Pythagoreans taught μὴ εἶναι πρὸς πάντας πάντα ῥητά, Diog. Laert. l. VIII. c. 15, and figuratively, σιπίον εἰς ἀμίδα μὴ ἐμβάλλειν, and in this sense it is said in the Γνώμαι Πυθαγορικαί of Demophilus, in Gales’ Opusc. mythol. p. 623: λόγον περὶ Θεοῦ τοῖς ὑπὸ δόξης διεφθαρμένοις λέγειν, οὐκ ἀσφαλές· καὶ γὰρ τ’ ἀληθῆ λέγειν, ἐπὶ τούτων καὶ τὰ ψευδῆ, κίνδυνον φέρει. In this Pythagorean sense, which distinguishes between the status of esoterics and exoterics, the words have been frequently understood since the time the disciplina arcani sprung up in the church. The Constit. Apost. l. III. c. 5, declare: χρῆ γὰρ ἐν τοῖς μυστικοῖς μὴ προδότην εἶναι, ἀλλ’ ἀσφαλῆ; And, besides many other passages, this application is brought prominently forward in the tract de Trinitate, ascribed by Garnier to Theodoret, by Petavius, Combesisius

and Dupin, to Maximus, and by others to Athanasius. This is done at the commencement of the first dialogue, where the orthodox speaker replies to the question of the Arian, whether he is a Christian affirmatively; but when asked what Christianity is, refuses to answer, saying: τὸ μὲν γὰρ εἰπεῖν, ὅτι Χριστοῦ δοῦλός εἰμι, ἀναγκαῖον εἰπεῖν τὸ δὲ, τί ἐστὶν ὁ χριστιανισμὸς, οὐκ ἀσφαλές, ἐὰν μὴ γινῶ, τίς ἐστὶν ὁ ἐξω-
 τῶν, μήποτε εὐρεθῶ βάλλων τὰ ἅγια τοῖς κυσίν ἢ τοὺς μαρ-
 γαρίτας ἔμπροσθεν τῶν χόρων. Compare other passages in Suicer Thes. T. II. 301. This view is embraced by Grotius, who under the ἅγια understands the interiora praecepta sapientiae Christi, and by Vitringa, Obs. sacrae l. VI. c. 20, § 7, who will have the allegorical interpretation understood by it. Several of the fathers comprised under the word, besides the higher doctrines, also the sacrament, which, in ecclesiastical language, was called τὰ ἅγια, or τὰ ἅγια τῶν ἁγίων. See Suicer and Fabricius, Cod. apocr. V. T. I. 566. If ἅγιον and μαργαρίται must be restricted to Christian mysteries, the simplest way is, with Chrysostom, Starke, Olshausen and others, to understand by them the proper saving truth of the gospel in the narrower sense, comparing Mat. xiii. 46. To offer this before the preaching of the μετάνοια has gone before, and a desire of salvation been awakened, is always baneful. But what entitles us to restrict τὸ ἅγιον and αἱ μαργαρίται in this manner? *The pearls, and that one pearl of great price, mentioned Mat. xiii., are not the same, as the more general τὸ ἅγιον itself shews. Of those who, at 2 Pet. ii. 22, are called κύνες and ὄες, it is said, that*

it would have been better for them not to have known the *ἀγία ἐντολή*, and parallel with that stands the more general *ὁδὸς δικαιοσύνης*, under which the *μετάνοια* is one of the things comprised. And just as in Mark xvi. 15. Matt. x. 27. 2 Tim. iv. 2, it is enjoined respecting the gospel in the narrower sense, to proclaim it to all without distinction, so, on the other hand, it cannot be said of the preaching of *μετάνοια*, that it is to be addressed indiscriminately to all, *i. e.* without distinction of time and circumstances. Accordingly, the exposition which has become the prevailing one in the Protestant church is undoubtedly to be preferred. We find it given by Zwingli, Luther, Calvin, Chemnitz and Rus as follows: "A priori, it cannot be said even of the most abandoned person, that he belongs to the *κύνες* and *χοῖροι* in the sense meant by Christ. From the depths of a soul the most lost, a confession like that of the thief upon the cross, may break forth. The treatment shewn to divine grace when offered is what first, a posteriori, is alone able to decide and manifest who belongs to the *κύνες* and *χοῖροι*, and it is subsequent to this way of receiving the holy gift, that the decision must be made, as to whether the divine truths should be further communicated, or whether the impenitent and hardened sinner is to be given over to the judgment of obstinacy, that that sentence may be fulfilled, He who hath not, from him shall be taken even that which he hath." That such is the meaning of Christ is confirmed by Matt. x. 12—14, according to which the salutation of peace ought to be addressed, even to him who is unworthy of it, and only when the words are not embraced, is the

hardened person to be given up to self-condemnation ; just as St. Paul says of such that they are ἀυτοκατά-
κριτοι, if once they do not obey the repeated admoni-
tion, Tit. iii. 11. Acts xiii. 46.^a We may accord-
ingly regard as parallels, Prov. ix. 8 ; xxiii. 9.

V. 8. The connection with the preceding context is usually so stated, it is so by Chrysostom and Luther, as that, after bringing forward the great and difficult commandments of the Christian law, the Saviour now lays down in what way we may obtain strength to keep them. Augustine says more specifically, that Christ wishes to anticipate the question of the disciples, how they might acquire that pearl of true doctrine spoken of in v. 6. Now, this nexus is not satisfactory ; but it must still remain very doubtful, whether, as even Maldonatus supposed, the saying was originally annexed to the form of prayer and the parable at Luke xi. 1—8. See *Introd.* vol. i. p. 17. One might rather suppose, that Matthew has left out some connective sayings.

Another question respects how we are to conceive the relation of the three members of the sentence, viz. whether they all relate exclusively to prayer, or likewise extend to other sorts of endeavour on the part of man. *Seeking* seems to denote an action different from *asking*, hence in homiletical use, αἰτεῖτε is not unfrequently referred to prayer, ζητεῖτε to the *investigation* of truth, and κροῦετε to the *careful meditation* of the truth laid down in the letter of scrip-

^a Pellicanus : *Quando autem et quibus loquendum verbum Dei cum incremento gloriæ Dei, nemo sine spiritu patris recte intelliget.*

ture. Augustine referred *αἰτεῖτε* to the desire after *strength*, *ζητεῖτε* to that after *wisdom*. He says, however, in his *Retractiones*: “Operose quidem, tria ista quid inter se differant, exponendum putavi, sed longe melius ad instantissimam petitionem omnia referuntur;” and not without good grounds, founds this upon the circumstance, that the figure treats merely of *supplication*. We shall hence take *ζητεῖν*, like *ωρβ*, in the sense of an anxious imploring and wishing to have, Jer. xxix. 13, 14, *εὐρίσκειν* in the sense of *obtaining*, 2 Tim. i. 18. The knocking at the door, however, denotes the perseverance of the desire even then, when the answer is delayed or appears difficult, Luke xviii. 1. Similar was the view of Chrysostom even in his day, “He who seeks,” he says, “thinks on that one thing which he is seeking, and leaves all else out of view, ἀπὸ δὲ τοῦ κρούειν τὸ μετὰ σφοδρότητος προσίεναι καὶ μετὰ θερμοῦς διανοίας ἐδήλωσε — παραμένειν δεῖ, καὶ ἐυθέως μὴ ἀνοίξῃ τὴν θύραν.” The object which ought to be sought is not specially mentioned. Verse 11, only says that it is *ἀγαθά*, for which Luke xi. 13, substitutes spiritual blessings, *πνεῦμα ἅγιον*. The *ἀγαθά* are to be sought nowhere else but in God, from whom every *δόσις ἀγαθή* is derived, Jas. i. 7.

And now with respect to the application of Christ's saying, we have again a case in which restrictions must be made to what is declared generally. See vol. I. p. 223, and supra, p. 4. In similar promises, some sort of conditions are everywhere laid down, under which the favourable hearing of prayer is insured. These are usually, if prayer be made *in the name of Christ*, if

it be made *in faith*, if *with proper confidence*, Matt. xxi. 22. Mark xi. 24. John xiv. 13; xv. 7; xvi. 23, 24. 1 John iii. 22. When the commandment laid by Christ upon *us*, "Give to him that asketh thee," necessarily has its limitations, (See vol. I. p. 223), this must also be the case with the answer of our prayers to God. Now, let the conditions on which the answer of our prayers depends, be collected into one, and they will be found to consist *subjectively* in the circumstance, that we must pray in faith, Matt. xxi. 22. Mark xi. 24. Jas. i. 6, *objectively*, in that our prayer must be agreeable to the will of God, 1 John v. 14. James iv. 3. The subjective condition of faith, as well as the objective, involves, also, the qualification, that it be offered *ἐν ὀνόματι κυρίου*, for in the name of the Lord does that man pray, who, on the one hand, *believes* in and trusts upon him, and, on the other, prays with a *regard to him*; so that what he prays for may serve to advance his kingdom. The subjective condition is implicitly expressed in the present passage, by the requirement of earnest and continued prayer, which cannot be supposed without faith, (Luke xviii. 1), as is also the objective, inasmuch as the figure treats only of *δόμενα ἀγαθά*, of bread and fish, the necessary and therefore the wholesome means of subsistence. The subjective condition is requisite, because without the believing disposition, a communication of spiritual blessings is impossible. According to Mark vi. 5; ix. 28, the cure of the body depended upon the existence of the organ of faith. The objective condition has its basis on the being of God, as nothing else but good, (we have here to remark,

that even God's *punishments* are so), can proceed from him, James i. 17. Seeing that, from the nature of God as our *Father*, it follows, that to him who asks for *bread* he does not give a *stone*, so does it likewise follow, that to him who asks for a *stone*, he does not really give the *stone* he asks. Chrysostom: εἰ γὰρ καὶ υἱὸς εἶ, οὐκ ἀρκεῖ τοῦτο εἰς τὸ λαβεῖν· ἀλλὰ καὶ αὐτὸ μὲν οὖν τοῦτο κωλύει τὸ λαβεῖν, τὸ υἱὸν ὄντα ἂ μὴ συμφέρει αἰτεῖν. This being established, however, it is also to be inferred that *all*, without exception of the prayers of the *right* suppliant, are answered. So far as spiritual blessings are concerned, every prayer, in proportion as it is of faith, serves the purpose of awakening spiritual life; and, as for temporal things, the believing suppliant only asks for this world's good *in the name of the Lord*, which involves that his chief prayer is, Thy kingdom come! and that he only prays for earthly things in so far as they are a means towards what is spiritual. Now, supposing God to refuse him this world's good, because it would prove hurtful to his soul, by the very refusal he fulfils the chief petition of the Christian, to the fulfilment of which temporal things ought to be merely subservient. Augustin, ep. 34, ad Paulin.: Bonus autem dominus, qui non tribuit saepe, quod volumus, ut, quod malleamus, attribuat, and serm. 5, De verbis dom. secund. Matth.: Cum aliquando tardius dat, commendat dona, non negat; diu desiderata dulcius obtinentur, cito autem data vilescunt. With this we have to compare the admirable passage in Augustine's Confessions, where he relates that his pious mother, dreading the seductions which threatened him in the capital, supplicated

of God not to permit her son to go to Rome. To Rome however he went, and it was just in Italy that he found Christ. Here the great father observes, *Quid a te petebat, Deus meus, tantis lacrymis, nisi ut navigare me non sineres? Sed tu alte consulens, et exaudiens cardinem desiderii ejus, non curasti, quod tunc petebat, ut in me faceres, quod semper petebat, l. V. c. 15.*

V. 9. Confidence in the promise vouchsafed is raised still higher by a similitude. A contrast is drawn betwixt wicked and sinful man,^a and the holy and spotless God, betwixt the human father, subject to wickedness and sin, and the Father who is in heaven. If the former give to his children, when they supplicate, what is good, how much more shall the latter do the same! And even although, says Luther, “we had no motive and no incentive, (he means to prayer), except this kind and precious saying, it should be enough, of itself, to induce us. I will say nothing of his admonitions and commands, at once so awful and affectionate, and of our many serious necessities.” Here, too, let the appropriateness of the similitude, even to the nicest point, be remarked. Bread has some resemblance to a stone, and a fish to a serpent.^b The opposite conduct would not merely be severe but cruel. Luke, c. xi. 12, has, moreover, added the

^a *Τίς ἄνθρωπος* is not, as is supposed, pleonastic, but just as at Luke ii. 15, where the same supposition was likewise falsely made, it forms the counterpart to the *ἄγγελοι*, so does it here to God.

^b Phædrus : *Qui me saxo petierint, quis panem dederit. Plautus : Altera manu fert lapidem, panem ostendit altera.*

contrast of the egg and the scorpion, which gives Augustine opportunity to make the ingenious application, “ The *fish* means faith in the ocean-billows of the present life; the *bread*, the nutritive power of love; the *egg* is believing hope, which anticipates the future.”

Πονηροί is not here the designation of human nature in certain cases, so that the ὄντες would have to be resolved by an *if*; still less has it, as Rosenmüller and Kuinöl pretend, the sense of *avaricious*. But, as Jerome and Chrysostom, even in their day, observe, the nature of man is represented in its general antithesis to the being of God. Job xv. 14, 15. Matt. xix. 17. Οἶδατε. The verb signifying *to understand how*, includes in it the *ability*, Luke xii. 56. Phil. iv. 12. Jas. iv. 12.

It is curious that the interpreters here, and at Matt. xii. 29, have experienced difficulty in the construction of ἢ, seeing that in so many passages it is used in precisely the same way, and has, in these, been correctly expounded. In the text last quoted, however, Erasmus has rendered it, alioquin, Beza, nam; and, in that before us, the former says, an quisquam vestrum, consequently taking ἢ as interrogative particle, and τις as the indefinite pronoun. Beza wavers as to whether he should render it num or nam. Luther has left it untranslated.^a Quite correctly did the Vulgate, in its day, conceive the ἢ as disjunctive particle, and Er. Schmid asserts that it has vim enu-

^a Rosenmüller and Kuinöl explain τις as put, per Hebraisum, for εἴ τις and ἢ in the sense of γὰρ.

merativam in congerie argumentorum. So likewise Piscator. This use is very frequent, *e. g.* just before in v. 4, and in like manner c. xii. 29; xvi. 26; xx. 15. Rom. iii. 1; xi. 2.

As for the construction of the sentence, the figure *anacoluthon*, common in most languages, in interrogations, here occurs, *e. g.* c. xii. 11.

V. 12. This, too, is a proposition where it is not easy to perceive the connection with the preceding context. It so happens, however, that the evangelist himself uses the inferential $\omega\delta\upsilon$, which has occasioned great difficulty to expositors. The easiest way to escape is with Wolzogen's observation upon the matter: *Vocula ergo nullam hic vim habet inferendi, sed redundat.* From Chrysostom's time, the connection has been conceived as follows, Seeing, then, your heavenly Father so graciously hears your prayer, and gives you strength, do you likewise, on your part, manifest love to your brethren. If $\omega\delta\upsilon$ is to be taken as inferential, it will, doubtless, be impossible to apprehend it in any other way. Natural, however, this view is not; and hence were we to be enabled to point out some other part of the sermon on the mount as the original place of the saying, it would be a welcome discovery; For to assert that it has wandered from other of the discourses of Christ into this sermon, is what none have here ventured to do, and the reason has been, that Luke, too, gives it a place in the sermon on the mount, although, in connection with the sayings which we read in the 5th chapter of Matthew. Ought we then, perchance, to hold that in that gospel, viz. Luke vi. 31, we are to seek for

the proper place of the saying, as has been maintained by Maldonatus? This is a very doubtful point. The less exactness of Luke's report of the sermon on the mount is mainly proved by this, among other facts, that the sayings regarding the behaviour of Christians, in cases of violence, and towards enemies, which appear in Matthew so relevant, as a more profound development of the Mosaic commandments, and which, in this connection, acquire quite a definite meaning, are, by Luke, introduced as isolated moral precepts, without sufficient reason appearing for their being so. And, indeed, it is only in case of their having been actually delivered in this isolated way, that we can suppose our sentence to have occurred among them. Assuming, however, these sayings to have been, what Matthew instructs us they were, delivered as expository of the two precepts, "an eye for an eye," and so on, and "love thine enemy," the saying before us does not then fit into the connection. We have to add, that, according to its position in Luke, it would, likewise, merely convey an isolated exhortation to good-will towards our neighbour, whereas, even a priori, it announces itself to be a general rule, designed to comprehend in one, the particular cases. In the same way, the Rabbins call a similar saying of Hillel, כּלל, *rule, summary*. This very circumstance, however, viz. that the saying shews itself to be a comprehensive formula, makes us disposed to consider the place which it here occupies as the original one. For we have to observe that, with these words, the didactic part of the discourse comes to a close, and it is easy to conceive the Saviour to have placed a general

precept, at its termination, in order to sum up what he had said from the opening of the seventh chapter. In favour of this supposition, the *οὖν* would also speak, being, as is well known, used like the Latin *igitur*, to denote a resumption, or summary. Doubtless, we should then have to hold, that in the immediately previous context, several members of the discourse have been dropped from the report of the Evangelist.

Now, this precept has been highly extolled as an admirable moral rule, especially by those who make the distinction of Christianity consist in its popular morality, whereas others have collected passages from the Rabbins and classics, in order to shew that the praise of the precept does not exclusively belong to the Rabbi of Nazareth. Gibbon, in his History, B. x. c. 54, an. 36, after giving free course to his wrath at the execution of Servetus, adds, “ Calvin violated the golden rule of doing as he would be done by; a rule which I read in a moral treatise of *Isocrates*, (in Nicole T. I. p. 93), *four hundred years before* the publication of the Gospel. “*Ἀπάσχοντες ὑφ’ ἑτέρων ὑργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε.*” In point of fact, it may here, as formerly, c. v. be clearly shewn, what an ambiguous reputation it is which redounds to Christianity from its moral rules, whenever these are not taken up in connection with the whole system of gospel truth. Christ’s precept is a sort of form, so that any one may introduce into it what he pleases; and, consequently, the import of it depends solely upon the character of the person addressed by *Thou*. Let once a man have discovered, in Helvetius’ school, that self-love, not

merely de facto, is, but likewise can alone be, the motive of all human actions, then may the gross egotist admit the excellency of this rule equally with the loving and self-denying disciple of the Saviour. Nay, even were we to put the maxim of Kant, "act in such a way as that thy maxim may become the maxim of all," (whereby Kant did not, as is frequently thought, mean, properly speaking, to improve upon Christ's precept but merely to evince the necessity of some objective legislation), the case would not be altered, seeing that the selfish morality of Helvetius and Diderot knows how to deduce from egotism, the interest of the social community, no less than the welfare of the individual; And, in proportion as states break loose from a religious and moral basis, the egotistical maxim of "whatsoever thou wouldst not that men should do to you, do not ye so to them," becomes the only link of society. Let it be well observed, however, that even in this egotistical sense, the proposition is expressed negatively, and it is solely in the negative form that it is found in the parallels from the Rabbins and Classics, which Grotius, Pricæus, Alberti and Wetstein, have collected, also in Tob. iv. 16. That self-love, however, shows itself more under the negative form is plain; and if, on that account, several of the parallels which have been quoted must at once be discarded, still less can we understand how Wetstein could adduce as parallel the following grossly selfish epitaph: *Apusulena Geria vixi ann. XXII, quod quisque vestrum optaverit mihi, illi semper eveniat vivo et mortuo.* But even when the saying is taken in a positive point of view, all depends upon the character of the

Thou, who is addressed, viz., upon whether he is a Helvetius, who, conscious in himself of no other rule but that of self-interest, likewise expects no more from other men; or whether he is a υἱὸς Θεοῦ, (compare c. v. 45), who, desiring on the one hand that all mankind should reciprocally sacrifice themselves in self-denying love for each other, just as the Son of God loved his own, even unto death, requires the same of himself, and who, equally desirous, on the other, that the love of the brethren should not wax cold at his cold-heartedness and indifference, does not, on his own part, grow cold at their coldness and ingratitude, but endeavours to overcome evil with good, according to Rom. xii. 21.

That Christ, as remains to be observed, did not mean to bring forward this saying as a new discovery, is shewn by the οὕτως ὁ νόμος καὶ οἱ προφῆται, on which compare what we have said above, Vol. I. p. 177. In the same way, he had, at Matt. xxii. 40, traced back the sum of the moral law generally to the ancient covenant.

EPILOGUE. V. 13—27.

Just as was the case in the prologue, we meet in the epilogue with the closest and most appropriate connection, whereas in neither, as given by Luke, can the progress of the thought be pointed out. 1. Admonition to a serious seeking of the right way, vers. 13, 14. 2. Warning against the false guides to that way, who have the appearance of godliness, but

deny its power, v. 15—23. 3. Concluding exhortation to confirm faith by works, v. 24—27.

V. 13, 14. This admonition leads in the most suitable way to the termination of the discourse. To remove it from this, and assign as its original place, Luke xiii. 24, would in fact amount to forcing out a well-jointed stone from some edifice, thereby destroying it. Just as little, however, can we allow that, at Luke xiii. 24, the saying is not original. It much rather belongs to the class of those, which have been several times repeated in different connections, as was natural to happen with a saying of the kind. How similar, *e. g.* even to the parable in Luke, the certainly different and original text, Matt. xxv. 10—12?

Before we enter more closely into the exposition, we require to notice the readings. The Recepta has ὅτι, although Beza himself confessed it to be unfounded, and, in the 3d and 4th eds. of his New Testament only says, quia tamen in codicibus impressis legimus ὅτι, nihil mutandum putavi. This reading has merely the Cod. Vat. in its favour. It is true, that in it the ὄ of the ὅτι is erased, but, as Birch declares, by some modern hand (Birch proleg. in quatuor evangel. p. XV.^a) Other testimonies, as that of Origen, of the Coptic and Armenian translations,

^a Griesbach, Comm. crit. p. 80, says: Tacente Birchio non liquet, prima manu utrum ὅτι, an καὶ, an aliud vocabulum quodcumque scripserit. But Birch says quite decidedly in the place quoted: Ita etiam Matt. vii. 14, ubi noster a prima manu habet ὅτι στενή, librarius litteram ὄ novo colore non pinxit, sed lineola subtili a dextra ad sinistram transfixit, quod lectio τί στενή ipsi magis probaret. [?]

are doubtful,^a (Griesbach Comment. crit. p. 79.) It is true, that some codices of the Vulgate also, though of a later date, have quoniam instead of quam. We have to add, that several authorities read καὶ τί, others merely καί, which last Luther has likewise followed. Although Bengel, Mill and Wolf have retained the recepta, still, according to the external evidences, it cannot be once doubted that τί is the correct reading. So far, indeed, as internal evidence is concerned, ὅτι recommends itself as preferable to τί. True that modern expositors are of a different opinion, but for no other reason, except that ὅτι has not, even by its defenders, been conceived with grammatical accuracy. Bengel, who is followed by Kuinöl, suffered himself to be misled into taking ὅτι in the adversative signification of sed, referring to Heb. viii. 10. Beausobre is of opinion, that ὅτι στενή may be tantamount to τί στενή, *How narrow!* and appeals in proof to 1 Mac. vi. 11. It was deemed impossible to allow a co-ordination with the first ὅτι, as this caused the sentence greatly to trail. It would then only remain to subordinate the second ὅτι, and connect it with the πολλοί εἰσιν εἰσερχόμενοι διὰ τῆς πλατείας, as a specification of the reason why so many choose the broad way. Now, doubtless this construction would also be admissable, although then the 14th verse, the thought of which is at least equally forcible with that of the 13th, receives much too secondary a position. A thing the most obvious of all, however, has been

^a Fritzsche says : Deinde ede mihi, quid *hoc loco* ὅτι significare possit, ad quod haud ita expedita erit responsio, nisi ὅτι sed significare cum quibusdam ridicule opineris.

overlooked, viz. that where we say, *because—and*, the Hebrew repeated his כִּי, especially in impassioned diction. See Gesenius, Latin ed. of the Dictionary, p. 475, where are cited as examples, Is. vi. 5 ; i. 29, 30 ; iii. 1, 6 ; ix. 3—5. Job iii. 24, 25 ; viii. 9 ; xi. 15, 16, and several others. By this the construction is vindicated in the most satisfactory manner ; nay, as we shall see, after considering the meaning of τί, ὅτι has more to recommend it than τί. For supposing we read τί, then might the signification *why* be adopted, as is done by Fritzsche. Bornemann has undertaken to defend this, even at Luke xii. 49, and Wahl does the same here. It appears to us, however, to be quite correctly remarked by Meyer in opposition, that the saying thereby acquires a certain softness, which does not suit the context. We might go still farther, and affirm that the saying is made to savour of *human sentimentality*, and takes the appearance, as if the Saviour complained of the inscrutability of the divine counsel.^a We have no hesitation, therefore, in assenting to the common opinion, that the τί, as even Salmasius observes, according to the Alexandrine usus loquendi, stands as adverb of admiration, in place of the ὡς of classical Greek, after the Hebrew מִדָּה. This use is perfectly demonstrable, and

^a When they press, as many do with all strictness, the exclamation of the Saviour upon the cross, Matt. xxvii. 46, and infer from it an inward desertion of him by God, the following among other scruples forces itself upon my mind ; in that case the interrogation *why* must likewise be taken strictly. When so taken, however, it involves a murmuring at, or at least an ignorance of, the reason of the expiatory death.

admits of no question. See 2 Sam. vi. 20. Song of Sol. vii. 7. So likewise Luke xii. 49. In Ps. xxxi. 19, the LXX. have ὡς πολὺ, whereas Symmachus has τί πολὺ. Suidas quotes the phrase: ὡς καλὴ ἢ τᾶξις, (Schleusner, and others after him, falsely cite ἢ λῆξις), and expounds the sense of τί correctly by λίαν. Even Theophylact says: θαυμαστικόν ἐστὶ τὸ τί, θαυμάζει γὰρ βαβαί πόσον ἐστὶ στενή.^a The passage, accordingly, belongs to the few sayings of Christ, where, in the very form of the diction, the expression of feeling is perceptible, as is also the case with Mark ix. 19. Luke xii. 49. It cannot, however, as appears to me, be denied, that this is just a passage, where, after the previous mention of the broad way, and the many who go into destruction, the impassioned exclamation would be less in its place, and where one would rather look for the simple καί. We think accordingly that, on *internal* grounds also, the ὅτι, which, as we saw, would in point of import be equivalent to the καί, shews itself preferable to the τί.

Let us now turn to the exposition of the saying in detail. First of all, εἰσέλθετε is to be taken in the sense of ζητεῖν εἰσελθεῖν and ἀγωνίζεσθαι εἰσελθεῖν, which stands Luke xiii. 24. The reason of the exhortation stated by the ὅτι, consists in the circumstance that the way leading to destruction has much to make it inviting, and likewise does, in point of fact, seduce many.

The next question which meets us, relates to the

^a Erasmus did not think of the Hebrew usus loquendi, when he wanted to account for the Latin translation quam, by the fact that the translator read ὡς.

right way of conceiving the figure. The gate, it is to be remarked, stands foremost, and it is after it that the way comes to be mentioned, so that we might thus be led with Bengel to conceive the gate as something anterior to the right way, viz. the *resolution* to belong to the kingdom of God, and to live decidedly for heaven. This view is ingenious, but by no means tenable. In the first place, the image would not then be taken from the life, inasmuch as ways to which a gate leads are very rarely to be met, whereas in scripture, the kingdom of heaven and the world below are often compared to closed palaces and towns, Rev. xxii. 14. Matt. xvi. 18. We have to add, that εἰσέλθετε is used absolutely, and hence in this passage, just as at Luke xiii. 24; xi. 52, refers to the εἰσελθεῖν into the βασιλεία itself. This absolute use might easily become the customary one, as the various phrases, εἰσελθεῖν εἰς τὴν βασιλείαν, Matt. xix. 4. Luke xviii. 17. John iii. 5. εἰς τὴν ζωὴν, Matt. xviii. 8. Mark ix. 43. εἰς τὴν χάραν, Matt. xxv. 21, 23, were so current. We may also, though the same saying there occurs differently modified, appeal to the fact, that the θύρα, at Luke xiii. is the θύρα to the βασιλεία τῆς δόξης. With this is connected the question, whether the ζωὴ and ἀπώλεια are to be regarded as something on this side of the grave, or on the other? In the former case, the straight gate and narrow way would relate to the struggles which precede conversion, and the wide gate and broad way to the enjoyments and satisfactions which precede the death in sin, the inward ἀπώλεια. One would be again disposed to consider the πύλη as indicating the resolution. Partly, however, the parallels which have been adduced speak

against this view, and partly it is likewise in a general respect contrary to experience, to place the struggle of the Christian solely in the period anterior to conversion, just as if already upon this earth the ζωή were introduced in perfection. Much rather does the Saviour here, as in Luke xiii. and likewise subsequently in vers. 21, 22, of the present chapter, admonish persons already of the number of his disciples, in order not to trifle away their interest in the future glory of his kingdom, to strive with the due earnestness. Compare the parables of the virgins, of the talents, &c. We will accordingly have to understand by *the gate*, the entrance to the glory to come, and by *the way*, the course of life which leads to it. The fact of the gate's being put first, is to be explained by the circumstance of its forming the chief idea. Thus we hear, on the one hand, the way of life, the way of truth; on the other, the way of unrighteousness spoken of, Prov. xv. 24. Wisd. v. 6, 7. When v. 14, it is said, "Few there be that find it," this is to strengthen the thought previously expressed, that "Few there are that *walk* therein."

We have now to inquire what is signified by the breadth and straightness of the gate, the width and narrowness of the way. According to Grotius, whom, as it appears, Clericus follows, the *straitness* of the one and the *narrowness* of the other, just as on the opposite side, the *wideness* of the gate and the *breadth* of the way denote different things. Πλατύς, to wit, and στενός signify merely the contrary of *room*, ἐὺζυγῶτος and τεθλιμμένος the antithesis of *even* and *uneven*, *open* and *encompassed with crags*, so that the

former figure would refer to the *small number* of travellers, the latter to the *hardship* of *self-denial*. From the *τεθλιμμένος*, however, as Grotius takes it, *confined by rocks*, we can only deduce the idea of *narrowness*, so as that it would still coincide with *στενός*. Whereas, on the other hand, straitness of room is also an image for *troublesomeness*, and in this way the two figures do not admit of being kept apart. Just as little shall we be able to do what Beza thought of, take *τεθλιμμένος* in the engrafted sense of *causing* *θλίψεις* = equivalent to *θλίβουσα*, in which case the perf. pass. would stand for the middle. This is to be discarded were there no other reason, except that *εὐρύχωρος* would not then be parallel. Straitness and narrowness rather denote primarily that the way to life is hemmed in on both sides by the divine commandment, admitting for this reason of no aberration.^a Hence the exhortation of the Old Testament to turn aside neither to the *right* nor to the *left*, Deut. v. 32. Prov. iv. 27. Is. xxx. 21. Secondly, connected with this is the fact, that this way is rendered troublesome by persecution, both from within and from without, Acts xiv. 22 ; whereas the travellers upon the broad way are described as merry, Luke vi. 25. Wisd. ii. 6—9. Thirdly, on that very account there are but few that *walk* in it, not because the way itself does not admit, but because it does not please them.

^a Clem. Alex. Strom. V. p. 664 : δύο ὁδοὺς ὑποτιθεμένου τοῦ εὐαγγελίου καὶ τῶν Ἀποστόλων — τὴν μὲν καλοῦντων στενὴν καὶ τεθλιμμένην, τὴν κατὰ τὰς ἐντολὰς καὶ ἀπαγορεύσεις περισταλμένην· τὴν δὲ ἐναντίαν τὴν εἰς ἀπάλειαν φέρουσαν, πλατείαν καὶ εὐρύχωρον ἀκώλυτον ἡδοναῖς καὶ θυμῷ.

Few *find* it, because a way so humble does not attract notice, whereas the broad road, on which the multitude walk, is ever the first to present itself to the eye of man.

The saying is so solemn and so severe, that it can create no surprise to find expositors endeavouring to dilute it with the water of shallow interpretation. The much hackneyed and convenient expedient offered itself, of saying that Jesus is speaking of a period when Christianity was not as yet become the dominant religion, and when accordingly it had, on the one hand, many persecutors, and few professors on the other. Even Episcopius observes, according to the lax view of the Arminians on the word *ὀλίγοι*, *Ex his verbis videtur servator potissimum de statu illius temporis loqui.* Measuring the extent of Christianity in the world by the number of its professors, one would certainly judge in this way. But whosoever believes that the kingdom of God is only come in the proportion in which, according to Rom. xiv. 17, righteousness, peace, and joy reigns in Christendom, will easily perceive that the words apply to all times. Connected with this subject, however, is the question, Whether what Christ says of the few who find the way of life is limited solely to the period of the present *αἰῶν*, or is spoken with reference to all the ages of futurity? It is a question closely connected with that respecting the admissibility of an intermediate state, upon which we cannot here further enter. It is however remarkable, that Christ, when asked by the disciples, Luke xiii. 23, Are there few that be

saved? *evades the direct answer.* Respecting the selection of the image of the way and the gate, Ols-hausen correctly observes: "It is so natural, so true, that we find it repeated at every serious effort made even upon subordinate stages of the religious life." The ground type of it was given in the following lines of Hesiod:

Τὴν μὲν γὰρ κακότητα καὶ ἰλαδὸν ἔστιν ἐλέσθαι
 ῥηϊδίως· λείη μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει.
 Τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ περιπάρουθεν ἔθηκαν
 Ἀθάνατοι· μακρὸς δὲ καὶ ὄζυθιός οἶμος ἐπ' αὐτήν κτλ.

Very similar is Virgil's description of Tartarus, *Æn.* l. VI. v. 548: *Moenia lata videt triplici circumdata muro*, on which Servius observes: *quod ait lata, nocentium exprimit multitudinem*; and, on the other hand, of Elysium: *paucique per amplum Mittimur Elysium et pauci laeta arva tenemus.* See other parallels in Pricæus, Raphel and Wetstein.

We have still to touch the apparent contradiction between this and similar declarations, respecting the *troubles* of the Christian life, and those, such as *Matt.* xi. 29, and *I John* v. 3, which speak of its *easiness*. The difficulty and the hardship extend so far as the old man has not as yet been put to death, the easiness takes place in proportion as the new man gains the ascendant. Both classes of texts have found their expression in Christian sacred poetry.

V. 15. With this difficulty of entering upon the way to life, it is particularly important that the right guides should point it out. Such is the transi-

tion to the present admonition.^a The *προφῆται* having generally been the teachers under the Old Testament, according to its *usus loquendi*, the *ψευδοπροφῆται* here mean false teachers. Compare 2 Pet. ii. 1. 1 John iv. 1. 2 Cor. xi. 13. Inasmuch, however, as each individual member of the church has a sphere in which he acts the part of teacher, and especially as in the church's infancy that office was not yet so distinctly marked off, what is here said also applies to all in membership with the church, just as v. 21 speaks more of Christ's disciples in general, although the *προφητεύειν* of v. 22 shews, that there, too, it is chiefly teachers who are spoken of. The image chosen by Christ, and known even from Æsop, is the hostility inspired by nature betwixt *wolf* and *lamb*. It pervades the symbolical language of all nations, and likewise frequently occurs in scripture, Is. xi. 6; lxxv. 25. Sir. xiii. 17. Matt. x. 16. On the natural dispositions of the two animals, their antipathy, and its symbolical signification among the different nations, see Bochart Hieroz. l. II. 46; III. 10. In particular, the New Testament calls false teachers and seducers, wolves, John x. 12. Acts xx. 29; and this is always done with reference to the comparison made of the church to a flock. The predicate *ἄρπαγες*, rapaces, was currently applied even by classical authors to wolves, see Pricæus. The *ἐνδύματα τῶν προβάτων*, accordingly, denotes the dissembled appearance of being a member of the Christian church. Under this

^a Chrysostom: *καὶ γὰρ πρὸς τὸ στινὴν αὐτὴν εἶναι πολλοὶ οἱ ὑποσκελίζοντές εἰσι τὴν ἐκείσε φέρουσαν εἴσοδον.*

appearance, false teachers obtain admission, and then become destructive to it, like wolves, when, in the form of sheep, they mix with the flock. *In what* the dissembled appearance consists depends upon how the *καρποί*, v. 16, is to be explained, for the *ἔνδυμα* must be the antithesis to the *καρποῖς*. If the *καρποί* are *works*, the *conversation*, the sheep's clothing must mean the seemingly true *doctrine*, which in substance appears to be pure, but yet has some foreign ingredient of error. If the *καρποί* are *doctrines*, then must the sheep's clothing be an apparently good *conversation*. See also on this subject v. 16. Taking up the comparison in the way we have stated, there appears to be an incongruity; we expect that the false *teachers* shall assume the dress of the true ones, (compare 2 Cor. xi. 13,) in place of which it is affirmed, they take the garb of *members* of the church. This scruple has, as it seems, been the chief cause why several have understood the *ἔνδυματα προβάτων*, not figuratively of the *moribus personatis*, but of the *μηλωταῖς*, *clothes of sheep skin*, which the prophets were accustomed to wear, Heb. xi. 37. So Maldonatus, Borchart, Grotius, A. Schott,^a Er. Schmid, Krebs, Rosenmüller, Kuinöl. We would in that case have to suppose, that Christ ascribed to this dress of the prophets a symbolical signification, and has made an allusion to it. Now, against this it cannot be objected, that one would not look for *προβάτων*, as the *Gen.* of substance, but for *μηλωτῶν*, not for clothing *of sheep*, but *of sheep skins*. Even when construed in this as well as in the common way, we may expound *ἔνδυματα προ-*

^a Adagia sacra N. T. p. 19.

βάτων, “clothing which the sheep have,” that is, their *skins*. Against the exposition, however, speaks partly the circumstance, that nowhere else was raiment of sheep skins in the prophets regarded as symbolical of purity and innocence, at least I am not acquainted with any instance of the sort;^a partly that in those days prophets did not make their appearance, inasmuch as from the time of Malachi till John the Baptist, no prophet had arisen, 1 Macc. ix. 27. Comp. iv. 46; xiv. 41, so that the symbol would have had no significance for the men of that age; and, in fine, that the figure is far more forcible and striking, when we conceive wolves wishing to appear as if they were innocent sheep. It is to be added, that the passage was always so understood in the ancient church, so that upon the ground of it there was even formed the word *προβατόσχημος*, which is not to be found in the dictionaries, but occurs in Chrysostom, ep. 125. The scruple of which we speak may, however, be done away quite simply, inasmuch as every false teacher, who wishes to obtain admission into the church, must first assume the appearance of being a *member* of it.

V. 16—20. The train of thought in these sentences is as follows: The *ἀραγε*, itaque, in v. 20, resumes v. 16. That in the case of the thorn and the thistle,

^a Had such been the case, it must have been the constant apparel of the prophets, whereas they have just as often raiment of goat's skin. John the Baptist wears a *ἔνδυμα ἀπὸ τριχῶν καμήλου*, Matt. iii. 4, by which we are not to suppose, as the painters represent, a camel's fur, but a coarse stuff made of camel's hair.

the fruit answers to the tree is a well known fact, and in the same way, it never happens (*οὐτω*) that a good tree produces worthless and uneatable fruit. Now, it seems that v. 19 does not fit into this train. But Stark, Doddridge and even Fritzsche have observed, that it is primarily an allusion to the fact of daily observation, viz. that bad trees, on the supposition that they never will produce any other but worthless fruit, are cut down. Now, beyond all doubt, the passage involves a reference to the judgment of the false prophets, and that reference appears here to pave the way for what is afterwards, v. 23, said of the divine judgment upon the unfruitful trees in the church of Christ.

The image which Christ employs we find repeated under manifold variations in the classics. (In German, Die Eule heckt keinen Falken. From scripture we have to compare Sir. xxvii. 6, and Jas. iii. 11.) Luke vi. 44, has connected the *ἀκανθαι* with the *σῦκα*, and in place of the *τρίβολοι*, *βάτος* with *σταφυλή*. Here, too, the image is very exact. "Ακανθαι, or *ἀκανθα*, is the general name for all thorn plants, among which the principal is the buckthorn *γυμν*, which bears small black-berries, resembling grapes. The *τρίβολοι* have a head of flowers which may be compared with figs. We have to add, that of all others these unfruitful plants bear the most beautiful blossoms, the flower of the buckthorn being like that of the oriental hyacinth. Theophylact makes the thorns allude figuratively to the secretly wounding power of the false teachers, the thistles to the *indoles versatilis*. It is however obvious, that these

plants have only been selected in consequence of their unfruitfulness.

It is an important question, whether the fruits mentioned in this passage relate to the *doctrine* or to the *walk* of the false teachers—a question which was discussed by all more ancient interpreters, but has not been once mentioned by the more modern, not even excepting Olshausen himself. The most obvious reason for understanding under *καρποί*, the *doctrine*, lay in the circumstance, that even experience appeared to contradict the saying. Sectarians have at all times been considered as *ψευδοπροφήται*. Among these, however, there have been separatists in every age, who broke their connection with the church just because of its corruption, and who were distinguished by the purity of their walk. Now, when such persons quoted the saying before us in their favour, the teachers of the church were perplexed, inasmuch as the walk of the Sectarians put the church-members to the blush. This was the case with Jovinian, with the Waldenses, and the Separatists from the Protestant church during the seventeenth and at the commencement of the eighteenth century. Hence, their purity of conversation was represented as an artifice of the devil. (See Jerome cont. Jovin. and the Romish Inquisitors against the Waldenses.) Still less did the criterion of the *walk* appear to suit, when the requirement as to that fell so low, as only to include honesty between man and man. Hence, even in his time, Jerome understood by the *fruits*, the *nequitia dogmatum*, and by the *sheep's clothing*, the *vita bona* by which the heretic deceives. Even

so, the Auct. op. imp. Chrysostom and Hilary, however, wanted to apply the saying not to heretics, but hypocrites (οἱ ἐπίθετοι), who delude by the semblance of a good life, and seduce the flock not by doctrines, but a pernicious example, (2 Tim. iii. 5.) The exposition of Jerome met with approbation likewise among the reformers. Calvin, Bucer and Pellicanus refer the καρποί to the *doctrine*, the ἐνδυμα πρῶτων to the fucata pietas. So also Chemnitz, Gerhard, (loci, T. XI. p. 198,) Erasmus Schmid, Raphel,^a Calov, and others, and in the contest with the Pietists this explanation became a shibboleth of the orthodox.^b Apart altogether from the argument drawn from experience, there is another ground which may strongly dispose the interpreter to understand by καρποί, *doctrines*. In all likelihood, the figure was so understood by Luke, or the person who reported to him the Sermon on the Mount, as is shown by the

^a Raphelius in the Annot. ex Pol. compares with σαπρὸν δένδρον the phrase σαπρὰ δόγματα in Arrian, l. II. c. 22.

^b Spener himself, who, when he can, so gladly justifies the orthodox, follows this explanation, and says with Chemnitz: "The fruit is that which is brought forth by him whose fruit it is. It is accordingly, a teacher or prophet's fruit, that which in these capacities, he produces; and this is, of course *doctrine*; thereby, according to Christ's words, do we know him. If, however, we speak of a Christian in general, his fruit is *faith* and *life*." Theolog. Bedenken, Th. IV. p. 201. Bengel says quite the contrary. Ingenious, but to be sure, artificial, was Piscator's attempt to reconcile the two opinions. He refers καρποί to the fruits of the walk which the *doctrine* produces in others; and on this Eras. Schmid also lays the greatest weight, comparing John vi. 39, 40. 1 Tim. ii. 4.

addition in Luke vi. 45, which does not appear in our context. Now, this explanation might be vindicated in the following way. The ψευδοπροφήται are men who have the μόρφωσις τῆς εὐσεβείας without the δύναμις, (2 Tim. iii. 5,) as was the case with the Pharisees, Matt. xxiii. 14, 23. Just as Moses, Deut. xiii. 2, 4, had warned against trusting to the miracles of the prophets, when they did not, along with these, publish the pure truth of God, Christ does the same here. At Matt. xii. 33—35 too, he used the image in such a way, as that fruits denote *doctrines*, which is also done, Sir. c. xxvii. 6. Were the objection to be made, that still at v. 21 and 22, the antithesis to the λέγειν κύριε and to the προφητεύειν is ποιεῖν τὸ θέλημα τοῦ κυρίου, it might be answered, that v. 21 begins an entirely new section, that the warning to beware of false prophets is still coupled with the saying about the narrow way, and amounts to a warning against such as were the *teachers* of a wrong way, for which reason it must have been against *doctrine* that it was directed. Whereas, with verse 20, begins the warning to the hearers of Christ's discourse, not merely to profess connection with him outwardly, but also to practise what they heard,—consequently, that here the exhortation to good works is in its right place. Hardly, however, will any man be able to convince himself that no association exists betwixt ver. 20 and 21. Rather is it quite obvious to suppose, that Christ, ver. 21—23, is speaking of no other class than those before discoursed of. When Jerome, even in his day, observes to the contrary, that here unquestionably the persons spoken of are

those who make a true confession in the name of Christ, and who, consequently, cannot be false teachers, we have to answer, that even the false teacher, in order to obtain admission into the church, must assume the appearance of a follower of Christ, and that confessing the *name* of Christ is very far from excluding every false doctrine. We hence suppose that in ver. 21—23, the same class of seducers is spoken of as previously, and that the ἔνδυμα προβάτων of the ψευδοπροφήται, consists partly in the semblance of pure *doctrine*, partly in that of a blameless *walk*, that the καρποί however, mainly refer to the ἔργα, and find their explanation in the ἐργαζόμενοι τὴν ἀνομίαν of ver. 23. If there be, at the same time, an allusion to doctrine involved, this is at most, merely collateral, for, in the wider sense, heresies doubtless, also belong to the ἔργα πονηρά. Compare 2 John xi. with verse 9 and 10. Accordingly, we too are of opinion, that the saying, Luke vi. 45, was not originally delivered in this connection, but in that in which Matthew communicates it, chap. xii. As Matthew gives the saying about the fruits twice in his gospel, we must suppose Christ to have used it on two several occasions, the second time with reference to the *fruits of the lips*, that is doctrines. The informant of Luke less exactly coupled the application he has here in the sermon on the mount, with the saying about the fruits.

In favour of referring, as we have done, the καρποί to the ἔργα, the usus loquendi of the N. Testament moreover speaks, Luke viii. 15. John xv. 2, 4, 5, 8. Compare ver. 14, 15. Gal. v. 22. Eph. v. 9. Phil. i. 11. Jas. iii. 18, and the analogia fidei in Jas. ii. and in Paul, Gal. v. 6. 1 Cor. vii. 19. Compare

likewise John vi. 29. Olshausen observes that I John iv. 2 delivers a *profounder* criterion, but one does not see how. It is indeed, self-evident, as Luther finely adduces on the passage, that there must exist an objective touch stone for the confession as well as for the walk, and that that is scripture. But, in that case, it would perhaps be easier to prove the soundness of the faith by the walk in light and love which John also proposes as touch-stone, (1 John i. 6; ii. 5, 9,) than by the confession of the mouth.

This saying served the Manichees as a prop for their doctrine of a double origin and empire of things. Hence the Fathers vindicate it in opposition to them. See Origen, *Opp. T. I.* p. 820, Jerome and Chrysostom in h. l.

V. 21—23. A further extending of the judgment pronounced in ver. 19. The *ὁ πᾶς* gives the discourse a more comprehensive application than to the *προφηταί* and *διδάσκαλοι*. The *προφητεύειν* in v. 22, however, refers back to it. We already observed, that the antithesis betwixt teacher and member of the church, especially in the church's infancy, was, as indeed it always is, transient. Now, this saying forms a very appropriate introduction to the concluding words in ver. 24. In our opinion accordingly, the same persons are mentioned, ver. 21—23, as before. So likewise Chrysostom, Zwingli, Wolzogen, Chemnitz, Rus, Paulus, and properly too, those among the moderns, who, like Michaelis and Meyer, place the difference solely in the circumstance, that previously the doctrines of the Old Testament alone were spoken of, whereas now it is the doctrines of the New, which

observation however, is to be corrected by what we have said, Vol. I. p. 249. According to Jerome moreover, and the rest above mentioned, a quite different class of persons from the former are mentioned.

The βασιλεία denotes here exclusively the βασιλεία τῆς δόξης. See above, Vol. I. p. 106.

Κύριε is partly the title *Rabbi*, for which we have elsewhere in the New Test. ἐπιστάτα or διδάσκαλε. It is also, however, as among the Greeks and Jews, a general title of honour, John iv. 11; xii. 21. Acts ix. 5, the same as it was in the Old Testament and among the Romans, Persians and Arabians, &c. In Christian phraseology its import more and more increased with the growing insight of the disciples into the dignity of Christ, up to the point intimated in Phil. ii. 11, as is also the case with υἱὸς τοῦ Θεοῦ. Christ extracts from it the fundamental idea, as previously c. vi. 24 was involved in the κύριος. Whomsoever I call master, him must I obey. To call a person master therefore, and yet not to obey him, denotes an inward inconsistency. It is true Christ does not here mention *his* own will as that which must be obeyed, but the will of his Father; Still, according to John xv. 15; viii. 28, it is just the Father's will which he declares. In the form in which Luke gives the words, the inward discord is still more clearly brought out: τί δέ με καλεῖτε κύριε, κύριε, καὶ οὐ ποιεῖτε, ἃ λέγω.

The diplasmus denotes here and at ver. 22, not *thoughtless* uttering, as Erasmus and Eras. Schmid suppose, that is *battology*, but zeal, heart-felt emotion. Compare also the repetition of ἐπιστάτα, and ῥαββί, Luke viii. 24, (xiii. 25.) Matth. xxiii. 7. Mark xiv.

45. See above, p. 33. The duplication is meant to shew how ready they are to confess Jesus as their master.

Ὁὐ πάντες has, with few exceptions, been by all expositors^a and translators rendered, *not every one*, which is quite correct, in conformity to the remark made by Beza on Rom. iii. 20, and by Eras. Schmid on the passage before us, (Flacius and Glassius have less correctly conceived the rule. See the grammar of the latter, l. iii. tr. 5, c. 21.) The remark is, that οὐ coupled with πᾶς negatives the πᾶς, as it negatives the verb with which it is coupled. See Winer, p. 146. It is remarkable that the structure of πᾶς with the negative should have escaped so acute a philologist as Grotius. He observes upon this passage: *quamquam ista locutio Hebraeis universaliter neget, hic tamen manifestum est, negationem esse particularem.* There have however, been some who take the λέγειν κύριε, κύριε as fawning and hypocritical language, and hence the οὐ πᾶς as absolute negation. So Rus, Elsner and Fritsche, who translate: *non illud genus hominum, quotquot sunt, qui ita me salutant, sed illa classis, qui meis praeceptis parent, regni coelestis fient compotes.* This scholar founds his exposition upon the following arguments: 1. “Supposing the exposition to be, *Not all Herr-herr-sager, ‘that say*

^a Even Justin, in his day, App. I. c. 16, expounds as follows: οἱ δ' ἂν μὴ εὐρίσκωνται βιοῦντες ὡς ἐδίδαξε, γνωρίζεσθωσαν μὴ ὄντες χριστιανοί, καὶ ἂν λέγωσι διὰ γλώττης τὰ τοῦ Χριστοῦ διδάγματα· οὐ γὰρ τοὺς μόνον λέγοντας, ἀλλὰ τοὺς καὶ τὰ ἔργα πράττοντας σωθήσονται ἔφη. Even so Clemens, Rom. ep. II. ad Cor. c. 4: μὴ μόνον οὖν αὐτὸν καλωῶμεν κύριον κτλ.

Lord, Lord, shall enter into the kingdom of heaven, (but *some*.) An importance not belonging to it, and repugnant to the spirit of Christianity, is assigned to the saying of *Lord, Lord*." Here however, the German version uses an expression which, through the medium of this very passage, has acquired a bad collateral sense, viz. *Herr, Herr-sagen, to say Lord, Lord*, which bad sense does not intrinsically belong to the κύριε κύριε λέγειν, but is derived from the sequel. Christ says to his disciples, John xiii. 13, ὑμεῖς φωνεῖτέ με ὁ διδάσκαλος καὶ ὁ κύριος· καὶ καλῶς λέγετε· εἰμὶ γάρ. The ἐξομολογεῖν, ὅτι κύριος Ἰησοῦς is, according to Phil. ii. 11, the highest point to which the exaltation of God and Christ can be carried. To say it *in truth*, i. e. truly to acknowledge Christ as sovereign, is agreeably to 1 Cor. xii. 3, the work of the Holy Spirit. We must also suppose, that the persons who here perform miracles in the name of Jesus, are not to be considered as destitute of all interest in him. 2. "The limitation *not all* (but some) that say *Lord, Lord*, shall . . . would here have no meaning, because, in the second member (ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου) the admission into the kingdom of heaven is made to depend upon the fulfilment of the divine commands, which does away the idea, that the saying of *Lord, Lord*, can contribute *at all* to that effect." This idea, however, far from being *done away*, is rather presumed by the doing of the will, inasmuch as the will of Christ, and indirectly of God, is only performed by the man who acknowledges him as *sovereign*. 3. "Were it admissible to couple οὐ closely with πᾶς, the whole sentence would have

been differently constructed by so precise a writer as Matthew, viz. as follows: οὐ πᾶς ὁ λέγων μοι κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλὰ πᾶς ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου—*not every one* that sayeth Lord, Lord, but *every one* that doeth the will of God, shall enter into the kingdom of heaven.” If this scholar imagines that, supposing such structure of the sentence, οὐ πᾶς might signify *not every one*, the observation destroys the second objection. For if, on the sentence being constructed in that manner, the οὐ πᾶς can mean *not every one*, how much more may it do so, the structure being what we actually find it to be. The repetition of the πᾶς would just mislead us into the belief, that the class of the ποιῶντες τὸ θέλημα τοῦ Θεοῦ was quite different from that of the λέγοντες κύριε. 4. “ Finally, from the location of the words οὐ πᾶς ὁ λέγων κτλ., there follows no contrary. The negation must needs stand here at the head of the first clause, the whole sentence being adversative, (οὐκ—ἀλλά.)” Here vouchers are wanting. Let examples be brought forward, that in other passages, οὐ πᾶς, with ἀλλά in the after clause, bears the meaning *no one*.

We are not however, even under the necessity of appealing to the invariable usus loquendi in vindication of the generally received explanation. That explanation is justified by the context; for οὐ πᾶς, in the sense *not every one*, is explained in the πολλοὶ ἐροῦσί μοι κύριε, κύριε which immediately follows.

The ἐκείνη ἡμέρα is the day of judgment, as at Luke vi. 23. The expression is to be explained by the

ביום ההוא of the prophets. Of the dialogue form, Olshausen very pertinently remarks, “ The lively picturing of the situation here is the *language of reality.*” So likewise the dialogues at the judgment, Matt. xxv. Storr intended to say the same (Opusc. III. p. 3), but without finding the exact expression, when he explained: *Sermo non exponit, quid illi revera sint dicturi, sed quid accommodate ad personam, supra (v. 21) iis impositam, dicere possint.*

Just as he afterwards does in the description of the general judgment, Christ represents himself here as the Judge of the world. When, for this reason, it is asserted, as has recently been done, that something has here been transferred from his later to his more early doctrine; this is the extravagance of arbitrary criticism. Let us once form no loftier conception of Christ than that he was a highly gifted and religious Jew, who, conscious of the endowment of genius, afterwards gave himself out for the Messiah, and taking advantage of the general expectation, that the Messiah would conduct the judgment, ascribed this office also to himself, there really exists no ground for not referring the innocent fanaticism to the opening of his office as teacher. Does he at the very outset announce: ἡ βασιλεία τῶν οὐρανῶν ἤγγικε, in which he designated himself as the Messiah, why might he not even then have yielded to the delusion, that he would one day act the part of Judge of mankind. If, however, this pseudo-criticism be persisted in, it is probable that John v. will also be rejected as not historical, where, however, at a period not greatly later than the delivery of the

sermon on the Mount, the Son of God in like manner says, that all that are dead in their graves shall hear his voice, and shall come forth to judgment.^a

^a There is scarce one document of history in which the interpreters have treated historical evidence with such unbounded levity, as our more modern rationalists have shewn to that of the New Testament, and if it has ever been elsewhere done, it has not escaped the severest censure of contemporaries or posterity. Upon the Old and New Testament alone has criticism been allowed to perpetrate such enormities with impunity. Let one example suffice, which the subject of the text too strongly recalls. On c. v. 17, Dr. Fritzsche makes the remark: "As Jesus appears in this passage to utter *Messias potius quam doctoris verba*, and yet Matt. xvi. 17, (it ought to be xvi. 20,) forbids the disciples to tell, that he is the Christ, (And this is an argument!), Matthew may well have modified the words spoken, and have borrowed something from his later style of expression." Now, at this passage it is said, there arises the difficulty, that Christ affirmed he meant to alter nothing in the Old Testament worship, and yet that the disciples made so many changes. The difficulty is solved as follows: *Evanescent difficultas, si, quæ [?] in quibus recedit a lege Mosaico Christianorum disciplina, ea non Iesu consilio, sed post ejus mortem suadentibus temporum rationibus novata esse meminerimus.* We are, therefore, to believe, that Christ never entertained the idea of effecting the overthrow of the ritual laws, and was *wholly* and *truly* a Jew! Such, indeed, is the inference which the Wolfenbuttel fragmentist has drawn from that declaration of Christ. (See Vol. I. p. 176.) Let us, however, hear the historical evidence. And so John iv. 23, and Matt. ix. 16, 17, contain really no intimation that the ritual worship was one day to cease? Or have these sayings also perhaps been put by the disciples into the master's mouth? But how can an assertion so monstrous, and affecting so deeply the whole view to be taken of Christianity, as that Jesus wished his disciples to adhere to the ritual worship, be advanced without any proof, or the *slightest*

We come now to consider what these ψευδοπροφήται boast of. As in the parable, Luke xiii. 26, the speakers represent themselves as more than disciples, so do they in this passage as more than teachers. The appellation ζήλῆς is here, too, doubled, to denote zeal. They have performed great works, and that not in their own name, or in the name of another teacher, but in the name of Christ. Hence, the τῷ σῷ ὀνόματι three times repeated, and always, for the sake of emphasis, placed first in the sentence. The works are of the kind which, in the infancy of the church, distinguished the Christian, especially the Christian teacher, and they are brought forward in a climax. Προφητεύειν cannot be just equivalent to docere, nor generally throughout the New Testament does it entirely correspond with it. The evangelical idea it denotes may be inferred, specially at 1 Cor. xiv. from the

notice taken of those two contrary declarations? And supposing Christ actually to have wished to retain the ritual worship, what is to be said of those among his disciples who call him their Lord, and yet do not do what he has commanded them? Luke vi. 46. Over such points as these, decisive with regard to the whole substance of Christianity, authors pass with haste, and then dispute, along whole pages and quires, whether we ought to accent ἴδε or ἰδέ, whether, Luke v. 6, διερχόμενος τὸ δίκτυον means it was about to tear, or it got a tear, or, as the imperf. and not the aorist, is used, whether it may not be, it got several tears. The Saviour once said in righteous anger to the Scribes: "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and annise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: These ought ye to have done, and not to leave the other undone."

contrast in which it stands to the *γλώσσαις λαλεῖν*. We there, from v. 24, perceive, that even in the passages in which *προφητεύειν* signifies a *διδάσκειν*, that *διδάσκειν* still takes place in a state of inspiration of a lofty kind, in which, as we read, the secrets of the hearers' hearts are made manifest, so that the unbeliever is smitten, and falling down on his face, worships God, and reports to them that are without, that God is of a truth among the Christians. It is a teaching of this inspired sort, involving the deep vision of a prophet, that we are here to conceive. A still greater power is requisite for the *δαιμόνια ἐκβάλλειν*. We may with certitude suppose, that in those cures of insanity, effected by the spiritual force of the will on the part of the bodily physician, who in the benighted soul can catch the point, whence light may be again diffused in it, we have something analogous to the cure of demoniacs. The worker of miracles accordingly requires in this case a higher power of soul than for the *προφητεύειν*. In fine, all other sorts of miracles are comprised in *one* class.^a

How have we here to explain the thrice-repeated *τῷ σῷ ὀνόματι*? The exposition of the formulas *ἐν ὀνόματι*, *ἐπ' ὀνόματι* and *ὀνόματι*, has always been very variable. The reason of this was, in the first place, that authors neglected to acquire a clear apprehension of the fundamental meaning. Secondly, that, in particular cases, the meanings were too much subdivided. Wahl has avoided the first error, but not

^a Bengel subjoins an *adde!* *adde*: *commentarios et observationes exegeticas ad libros et loca V. et N. T. scripsimus, homilias insignes habuimus etc.*

the second. "Ὄνομα, in the Old Testament, denotes originally, as was said, p. 160, *that which an object is in a man's conception*. By the name which he gives to it, a man seeks to express the entire import of the thing named; hence רזר is used synonymously. Accordingly, *to teach in the name of any one*, means "to teach with a regard to all that he is in our conception." Now, this can be analyzed into a variety of ideas, such as "instigated by the remembrance of him—under a sense of what he has done for us—we coming forward in his stead, accordingly jussu et auctoritate ejus." This last and narrower meaning has grown to be the predominant one, so that the phrase became equivalent to ἐν δυνάμει καὶ ἐξουσίᾳ τινός. Compare Acts iv. 7. In the same way does ἐπ' ὀνόματι and ἐξ ὀνόματος likewise occur in Josephus, Antiqq. l. IV. c. 1. § 1; l. VII. c. 1. § 5; l. VIII. c. 13. § 8; l. XI. c. 6. § 12. Just, however; as when we say, "I command thee in God's name," (or "Go in God's name"); this does not originally amount to "by commission from God," but "placing myself in, or realizing, God's presence," so likewise in Greek. This greater comprehensiveness is especially manifest in such formulas as παρακαλεῖν ἐν ὀνόματι τοῦ Θεοῦ, and δι' ὀνόματος τοῦ Θεοῦ. At the passage before us, most take it up auctoritate et jussu tuo, with which Beza substantially agrees, when he makes it vice Christi. We have to observe, that here there is neither ἐπί nor ἐν, which is elsewhere coupled with διδάσκειν and δαιμόνια ἐκβάλλειν, Luke xxiv. 47. Acts iv. 17, 18; v. 28. Mark xvi. 17. We have merely the dative, as, according to Griesbach, is also the case, Mark ix.

38, where Fritzsche wants to read ἐπί, and Lachmann ἐν. Now, when ἐπί and ἐν are used, there still is involved the idea, that the name is the means. In the dative by itself, however, the idea of means is brought still more definitely forward, see Matthiæ Gram. § 396. 2. It is, therefore, tantamount to “by virtue of thy name.”

Connected with this subject is the inquiry, how the ψευδοπροφῆται were able to perform such extraordinary works. Many exegetical authors make the distinction betwixt diabolical and divine miracles. This, however, is irrelevant. The ψευδοπροφῆται here mentioned did not work miracles deliberately to promote the cause of the devil. They meant to serve the cause of Christ, and hence come to him full of self-confidence, and with hope of reward, just like the persons mentioned, Luke xiii. 26. Much rather must the question be put in the following form: “Can the Christian power of working miracles emanate even from a faith so troubled and impure?” The want of faith is indeed the cause, Matt. xvii. 19, why the disciples are unable to work miracles, and when, Acts xix. the unbelieving sons of Sceva wish to drive out the evil spirits, they refuse to obey. Here, however, we have not to think of persons altogether destitute of faith, like the sons of Sceva, nay not even of such as had faith in the same slender degree as the disciples at the time Christ addressed to them that reproof. It is *impure* persons who are spoken of. With impurity, however, as experience teaches us, there may be united a very strong faith in the divine dignity of the Saviour, and in the miraculous power

emanating from him. There are, to wit, persons to be found at all times, who, influenced by a certain conceit, are particularly wrought upon by the mysterious and magical side of Christianity, and who strive with greater zeal to obtain, through the medium of faith, dominion over nature, than dominion over themselves. Now, in persons of this class, if the natural endowment of energy of mind be associated with faith, they will be able, with their original susceptibility for the *χάρισμα τῶν ἰαμάτων*, to effect under certain circumstances, much more in this way, than simple, genuine and pure Christians. Hence it may be sufficiently explained how, in that earliest period, when the birth of Christianity into the world, impregnated with miraculous powers the first of its children, and even persons more remotely connected with it, Christians of inferior purity, appeared as the performers of works out of the usual course of nature.^a This to be sure, is the point where the transition from the effects of the kingdom of light, to those of the kingdom of darkness, lies close at hand. Preternatural power associated with an unclean mind, is just what constitutes the devilish nature, and there is nothing more dangerous for the yet unpurified disciple of Christ, than by means of his natural disposition, combined with faith, to be able to exercise sway

^a In this way, will we have to explain the passage in Origen, so important for apologetical theology, c. Cels. 1. I. c. 6, where Celsus admits that Christians performed preternatural works, deducing them, however, from witchcraft. Origen, alluding to this passage of the sermon on the mount, declares, that even *φᾶνλοι* in his days, had expelled demons with their miraculous powers.

over men and nature around him, while he is as yet destitute of an earnest desire to govern *himself*.^a Even that person of whom we read, Luke xix. 49, 50, that he cast out devils in Christ's name, although not attached to his cause, is to be regarded as a man who had already attained to belief in Christ, but whose belief was as yet deficient, both in purity and strength. Christ expressly testifies concerning him, that if he really did miracles in his name, it was not to be expected that he would ever turn against him, Mark ix. 39.

Upon ἐργάζεσθαι τὴν ἀνομίαν, See above p. 97. It is an allusion to Ps. vi. 8, ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν. The old French translation, according to Beza, renders the meaning quite literally, vous, qui faites le métier de l'iniquité. Γιγνώσκω, is to be taken according to that usus loquendi of the N. Testament, observed by Augustine and Chrysostom of old, by which the idea of *knowing* includes that of *loving*. See the Dictionaries under γν and γιγνώσκω, 2 Tim. ii. 19. Οὐδὲ πρόποτε, hence also, not at a former period. On the quotation of these words in Clemens Rom. ep. II. ad Cor. c. 4.: ἐὰν ᾗτε μετ' ἐμοῦ συνηγμένοι ἐν τῷ κόλπῳ μου (properly a mere circumlocution for φαγεῖν καὶ πίνειν ἐνώπιον τινός in Luke, and

^a From this moral point of view, and if conducted with Christian sagacity, the inquiry as to the various phenomena of second sight and theurgy might still lead to many important results. How closely moreover, the night-life of Somnambulism, even in its own nature, is connected with moral depravation, is a subject on which many extremely interesting remarks may be found in Kieser System des Tellurismus, Leipz. 1822, II. p. 227, § 241, sqq.

for which, Justin M. has φαγεῖν καὶ πίνειν ἐν ὀνόματι Χριστοῦ) καὶ μὴ ποιῆτε τὰς ἐντολάς μου, ἀποβαλῶ ὑμᾶς καὶ ἐξῶ ὑμῖν ὑπάγετε ἀπ' ἐμοῦ, οὐκ οἶδα ὑμᾶς, πῶθεν ἔστε ἐργάται ἀνομίας, see Olearius Obs. XXIII.

V. 24—27. The conclusion, in parabolical language the most overpowering! Introduced by the warning, to beware of false guides, whose impure walk affords evidence of at least a partial impurity of doctrine, and by the remembrance of the judgment awaiting them, there now comes an admonition to convert into *deeds*, the truth which has been *heard*. Appended to the texts, Jer. xvii. 6, 8, we find in the mouth of R. Eleasar Ben Asaria, in the Tr. Pirke Aboth, c. 3, § 22, a similar saying, with reference to the *תורה* *ממעשי* “whose knowledge is greater than his works.” In order to obtain a right conception of the image, we must represent to ourselves the natural phenomena as taking place with that violence which is peculiar to them in the East. Compare for this purpose, a passage from recent Travels, Rae Wilson's, in the Holy Land, 2d ed. p. 310. “I enjoyed yesterday a delightful prospect of the whole plain, and the surrounding scenery, under a glorious sun, with a most serene atmosphere; but to day, I beheld it in the wildest and most terrific grandeur. I was unluckily overtaken by a storm, as if the flood-gates of heaven had been set open, which came on in a moment, and raged with mighty fury, conveying a just idea of the end of all things: during this time there was a solemn gloom, and darkness spread over the whole land.” It is by no means a rare occurrence, for the walls of the weakly built houses of the East, to be in these cases beaten down.

To account for the futures ὁμοιώσω, ὁμοιωθήσεται, has perplexed interpreters. By far the greatest number, and among the rest, De Wette, render it in the present, without stating why. Kuinöl makes the unfounded observation: Futura indicant continuationem, atque adeo accipienda sunt ut praesentia. Fritzsche says: Futurum ὁμοιώσω, ut v. 26, ὁμοιωθήσεται, a quoquam non potuisse percipi, vehementer miror, quum pateat, propriam ei vim salvam manere, *comparabo, assimilabo*. Istam enim similitudinem non praemisit, sed subjunxit. The comparison, however, does not first begin with v. 25, but began already at v. 24, and at the time Jesus pronounces the ὁμοιώσω, he is even in the act of comparing. The case is different with the interrogative formula, which precedes the citation of parables τίνι ὁμοιωσω αὐτόν; Matt. xi. 16. Mark iv. 30. Luke xiii. 18. There, moreover, the future, correspondingly with the phrase which the Rabbins place before parables, למה דומה or למה הוא דומה, is to be understood as *deliberative*. See Winer, Gr. p. 235. We must rather take up the future here as previously in ὁμολογήσω, and refer it to the ἐκείνη ἡμέρα. On that day, which as is said, 1 Cor. iii. 13, shall declare (ὁκλήσει), whether any man has built upon the foundation, gold and silver, or hay and stubble, it will also be manifest, on what *foundation* every man has built, and whether he is a wise or a foolish builder. Here too, the ὁμοιώσω as we said v. 21—23, is the language of *reality*. So only can we find the ὁμοιωθήσεται intelligible. The fut. pas. is to be taken as middle, similis esse, just as in the parables the acrist ὁμοιώθη.

Φρόνιμος has here too, as at Matt. xxv. 2. Luke xvi. 8. Matt. x. 16, the signification peculiar to it. The σοφός has the right *end* in view, which the persons here mentioned also have, viz. the τὸ εἰσερχεσθαι εἰς τὴν βασιλείαν, the φρόνιμος chooses for the right *end*, likewise the right *means*, he builds his house upon a firm *foundation*.

Bengel: In *novissimis* hominis et mundi concurrent tentationes, *pluvia* in tecto, *flumina* in imo, *venti* ad latera. Many have referred every particular of the comparison specifically to the spiritual sphere. The rock, according to Hilary, Jerome and Theophylact, is Christ, according to Euthymius, firmness of resolution, according to Zwingli, God. The rain is thought by Theophylact, to mean the Devil, the storms, offences on the part of men, and so on.

V. 28, 29. The impression made by the discourse is such as might have been expected, especially considering the affecting conclusion. As descriptive of its peculiarity, it is said, that he taught, not like the γραμματεῖς, but ὡς ἐξουσίαν ἔχων. This contrast denotes the distinction betwixt divine and mere human authority. Ἐξουσία signifies the plenitude of the divine commission, such, for instance, as the prophets possessed. So Luke iv. 32: ἐξεπλήσσοντο ἐπὶ τῇ διδασκαλίᾳ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, and ibid. v. 36. In Jamblich. Vita Pyth. ed. Küster c. 32, p. 177: ἐξουσιαστικῶς λέγειν. With much greater propriety may the words used by Philostratus of the babler Apollonius be applied here, (Vita Apoll. I. 17): ὥσπερ ἐκ τρίποδος, ὅτε διαλέγοιτο, οἶδα, ἔλεγε, καὶ δοκεῖ μοι, καὶ ποῦ φέρεσθε,

καὶ χρηρὴ εἰδέναι καὶ δοξῆαι βραχεῖαι καὶ ἀδαμάντινοι,
 κεδρία τε ὀνόματα καὶ προσπεφυκότα τοῖς πράγμασι καὶ τὰ
 λεγόμενα ἤχῳ εἶχεν, ὥσπερ ἀπὸ σκήπτρου θεμιστευόμενα.

The discourse bore the indubitable impress of the consciousness of an authority superior to that of an ordinary Jewish teacher, which came out most strongly in passages such as c. v. 17, and vii. 21—23

PARAPHRASE.

ACCORDING TO LUKE.

OUR Saviour having spent the night in solitude upon the Mount near Capernaum, and the multitudes having again assembled around him at the early dawn, he calls forth the twelve, descends along with them to a more level place, takes his seat, forms them into a narrower circle around him, and, directing his eyes chiefly to them, but partly also to the larger crowd, he begins to speak.

In order fully to realize the impression of the discourse, we must remember that the scenery around was of the most charming description, resembling the environs of the Lake of Geneva. Before him lay the Sea of Galilee, encircled by the finest landscapes and fruitful heights; on the north the snow-clad Hermon, and on the west the woody Carmel. Add to this, the cloudless sky of the south, and the solemn silence of the early dawn.

ACCORDING TO MATTHEW.

CHAPTER V.

BLESSED—he began—are they who feel that they are poor inwardly ; for theirs is the kingdom of heaven. Blessed are they that, under a sense of their poverty, mourn ; for they shall be comforted. Blessed are they who, conscious of their poverty and distress, are meek and humble ; claiming nothing, they shall inherit the earth. Blessed are they, the hunger and thirst of whose souls is after righteousness ; for they shall be satiated. Blessed are they whom the attainment of righteousness has filled with compassion towards their brethren ; for they shall, in their turn, meet with compassion. Blessed are they whose heart has become a pure mirror ; for therein shall the divine Being reflect his image. Blessed are they who diffuse around them in the world the peace which they carry within their own breasts ; for they shall be extolled as the children of God, the God of peace.

The world, to be sure, will judge otherwise ; but blessed are they that, for righteousness' sake, are persecuted upon the earth, they have a home in the kingdom of heaven. Yea, blessed are ye when men shall revile you to your face in words, and by deeds persecute you, and falsely speak ill of you behind your back, provided that the cause is your union with me. On these occasions rejoice, yea, exult aloud ! The reward destined for you in heaven is great ; You thereby join the ranks of those messengers of God, who have gone before you.

Let not such treatment drive you into solitude, your vocation, is too important. What salt is as a seasoning to food, a corrective of its insipidity and putrefaction—what salt is as a seasoning to a sacrifice for God, that are ye to the world, otherwise the prey of moral corruption. Were the salt itself to loose its savour, wherewith could it be salted? No longer good for any thing, it would have to be cast out from the household, and trodden under foot of men. And so should you also, excluded from God's church, become objects of contempt. What the light of the sun is to this terrestrial world, viz. the medium of all perception, that are ye to the world spiritual. So exalted is your position that you *must needs* draw upon you the eyes of mankind; for ye are as a city situate upon a hill. Having once lighted a candle, the master of a house does not cover it with a bushel; he puts it upon the candlestick, so that it gives light to the whole family. Now, in the same way, ought the light imparted to you to shine before all, that your good works may be seen, and that glory may be given to your Father in heaven, who from the fountain of light in himself, has imparted the light unto you.

Do not suppose the purpose of my coming to have been to abrogate the law and the prophecies; I have not come to abrogate, but, on a far nobler enterprise, to fulfil and realize. For I solemnly assure you, that till the period when the course of the world shall terminate, and the heaven and the earth itself shall assume a new form, not even the most minute particular of the law shall perish in an outward way, without the spiritual fulfilment thereof having suc-

ceeded into its place. Whosoever, therefore, declares the least of these commandments to be invalid, and teaches men so, that man shall be accounted little in the kingdom of heaven : But whosoever, conformably to the end and aim of the law, which is but a prefiguration of spiritual blessings, fulfils all in a spiritual way, shall be reckoned great in the kingdom of heaven. Hitherto you have never heard of any other fulfilment of the law, than that of the Scribes and Pharisees, but the man whose righteousness does not exceed theirs, shall not enter into the kingdom of heaven.

What I mean by this higher fulfilment of the law, I shall explain. When listening to the reading of the law, you have heard that it was said to the ancient race, *Thou shalt not kill ; and whosoever shall kill, shall be amenable to the under-court.* You have supposed that the transgression of this command begins with *the hand* being put forth to slay : but I will disclose to you its deeper import. Whosoever is even inwardly angry at his brother, (without a cause), is liable to capital punishment, by the under-court ; and whosoever, giving vent to passion, says to his brother, Thou simpleton, is liable to be stoned to death by the Sanhedrim. But whosoever, with still stronger passion, says to him, Godless man, is liable to be burned to death in the vale of Gehenna. Such is the standard by which God shall one day judge the transgression of that commandment ! If then, thou hast violated it, and hast brought thy victim to the altar, and there, on the spot where thou supplicatest the pardon of sin, rememberest that thy

brother hath aught against thee, this do, interrupt the service, all-sacred though it be. Let the victim wait; Go first of all and seek to be reconciled to thy brother, and then come and offer it, for then only is thy gift acceptable to God. Agree quickly with thine adversary, whilst thou art yet on the way to Court with him; otherwise he may deliver thee up to the judge, and the judge to the officer, and thou mayest be cast into prison. I tell thee, thou shalt not get out until thou hast discharged thy debt to the last farthing.

Ye have heard that it was commanded, *Thou shalt not commit adultery*; And this too, you understand of nothing but the finished act of adultery. But I say unto you, the commandment is transgressed in many other ways besides. He who yields to lust so far as but to look upon a woman with intention to gratify his desire, has already in mind committed adultery with her. Thus easy is it to fall into sin. But if what you best love, give occasion for you to do so, sacrifice it at once; better it is for you to lose the dearest of all you possess, than that your whole man should go to perdition.

It has also been declared, “ *Whosoever shall put away his wife, let him give her a writing of divorcement.*” Even in this respect, ye transgress the law which forbids adultery. For I say unto you, that whosoever shall put away his wife, *save on the ground of fornication*, thereby authorizing her to marry again, causeth her to commit adultery, and whosoever marrieth a woman divorced, doth commit adultery. So sacred, according to its original institution, at the

creation, Matt. xix. is marriage to be reckoned, that except when dissolved de facto, by adultery, nothing but death can separate the parties.

Again ye have heard, that it was said to the ancient race, “ *Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.*” When ye have fulfilled that, ye think ye have done enough for the honour of God, although, times without number, ye thoughtlessly use the name of God in true asseverations. But I enjoin upon you a far higher sort of veneration for the Lord your God. Not merely must you, from reverence towards him, not swear *falsely*, but not swear in any way,—I allude to those oaths which, in common life, ye are accustomed to swear by the creatures,—lest you thereby sin against God himself. For all the grandeur and sublimity which the creatures possess, and on whose account you invoke them in your oaths, is derived from him. Accordingly, you must not swear by heaven, for therein God is enthroned; not by the earth, for it is his footstool; not by Jerusalem, for the Great King has declared it to be his dwelling place. Nay, not even by your head, for so much does it belong to him, that thou canst not make one hair white or black. Let your discourse consist in simple affirmation, with Yes or No, for whatsoever is superadded to that, belongs to the kingdom of Satan.

Ye have heard that it hath been said, “ *An eye for an eye, and a tooth for a tooth,*” and this commandment which Moses delivered for the magistracy, you make the rule of your intercourse with your

brethren, and when you have restrained the passion of revenge to the point of not retaliating *more* evil than you have suffered, ye think ye have fulfilled the law of God: But I say unto you, "So far ought you to restrain your passion as not even to resist evil." Much more, whosoever smiteth thee on the right cheek turn to him the other also. Whosoever begins a law suit with thee in order to get possession of thy coat, let him have thy cloak also. Whosoever assesses thee in a mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee, turn not away. So totally ought ye to master your revenge.

Connected with this ye have also heard that it hath been said, "*Thou shalt love thy neighbour, and hate thine enemy,*" But I say unto you, So far must ye rule your hatred as rather to love your enemies; if they curse you, bless them; if they shew their hatred to you, do them good; and in case you cannot reach them with your deeds, pray for them who injure and persecute you; In this way ye will shew yourselves to be the children of your heavenly father, for he does good to the wicked and unrighteous, making the beams of his genial sun to rise even on them, and even on them sending the rain from heaven. If ye love them which love you, what is your reward? Is not *that* virtue to be met with even among those who, according to your estimate, stand the lowest in the scale of morality, viz. the publicans? And if to friends alone ye shew kindness, is that uncommon? Do not even the publicans the same? You, how-

ever, according to my command, ought to take not *publicans* and *heathens* as the model of your perfection, but the perfection of *your father which is in heaven*.

CHAPTER VI.

Such, then, let your righteousness be! In practising it, however, take heed that it be not before men, in order to be admired of them; otherwise ye have no reward of your father which is in heaven. Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do, when they distribute their charity in the synagogues and streets, that they may have glory of men. Verily I say unto you, with the human praise after which they strive, they have obtained all the reward which they can ever expect. But when thou givest alms, let not thy very left hand know what thy right hand has been employed in doing, in order that thine alms may remain secret. Thy father who seeth even in secret will one day recompense thee publicly. Likewise when thou prayest, be not like the hypocrites; for they love to stand praying in the corners of the synagogues and streets, with the view of drawing the attention of men to what they are about. Verily I say unto you, that all the reward they have to look for, they have already received in receiving the praise of men. But when thou prayest, go into thy closet in order more securely to withdraw from every human eye, and having shut the door, so pray to thy father which is in secret; but

thy father who seeth in secret shall reward thee openly. When you pray, take heed also not to use many vain words, as is the custom of the heathen ; for they believe that they shall be heard for their much speaking. Now, you must not be like them. You have no need to force by such means an answer to your prayers. He whom you call your father, knoweth, as you are aware, what things you have need of, before ye ask him. In the following manner, accordingly, ought ye to pray, each supplicating at the same time for all what he asks for himself: “ Our father, thou who hast begotten us into this bodily and spiritual existence, and who art for us, and that transcendently, all that we behold imaged forth in the earthly father, but exalted above all human and terrestrial limitation and infirmity ! Let thy glory be acknowledged and revered among men ! Ever more and more do thou bear rule within us all ! Let the time come when thy will shall be done on earth, as it is among the unfallen spirits !—What we need for our temporal existence give us this present day ! The guilt that weighs us down do thou forgive us, as we too in the strength of thy love forgive our debtors ! In the future protect us from all that tries our weakness, and deliver us from sin and evil !” For if it be that ye live in love, so as in the strength of it to forgive men, your heavenly father will also forgive you. But if you approach him with prayer for forgiveness, without being yourselves willing to forgive, neither will he forgive you, for then your prayer is like a mockery of God.

Moreover, when ye fast, put away the rueful exterior, and be not as the hypocrites, for they disfigure their faces, in order to shew to men that they are fasting. When they have obtained praise of men, they have obtained all the reward they have to expect! But thou, when thou fastest, assume rather the marks of joy, anoint thine head and wash thy face, that thou appear not unto men to fast, but unto thy Father who seeth in secret; *He* will reward thee.

Let all that you do be done with a regard to the invisible world! Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break in and steal them. But lay up for yourselves treasures in the invisible world, where neither moth nor rust corrupt, and where thieves do not break in nor steal. For towards the place where ye have laid up your treasures, will the bias of your heart be turned. The eye is a light to the whole body; if therefore the eye be sound, the whole body will have a share in the light; on the contrary, if the eye be diseased, the whole body will be dark. Now, thou hast also an eye within, which ought to be a light for thy whole inward man; Take good heed how it is directed, and whether it be light, for if, being intended as it was by nature to be light, it is dark, how dark will then be the part of thy being which by nature is darkness, and ought to be enlightened by that eye. Do not imagine that it is possible to make the treasure in heaven and the treasure on earth equally the object of your aim. No man can at one and the

same time acknowledge and serve as master two persons whose wills are contrary, for then he will either prefer the one and despise the other, or despise the one and prefer the other. In the same way, ye cannot serve both God and temporal good at once. God ought to be your only Lord, and every other service not *co*-ordinated, but *sub*-ordinated to his.

Therefore ye ought not so to take thought for your life, as if God did not do so,—viz. what ye shall eat or drink, or for your body, what ye shall put on. He who has given the greater, without care of yours, can likewise certainly give the less. Having received both soul and body without your own care, how should you not receive those things, without which soul and body cannot subsist? Would ye perceive how little the solicitude of the creature is needful for its support. Behold the fowls that fly about in the air, without any to provide for them. They sow not, neither do they reap or gather into barns, as men who are provident for the future, do, and yet your heavenly Father feedeth them. Are ye not much better than they? And how very little can your care accomplish? Which of you can add so much as a cubit to the length of his life? And why take ye thought for raiment? Consider the lilies of the field, cultivated by no hand of gardener, how they grow! They practice no tillage, they neither raise nor spin flax for their clothing; and yet I say unto you, that even Solomon himself, when he appeared in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the field-plant which

springs up to-day, and even to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith! Torment not yourselves therefore with such cares as these,—saying, what shall we eat? or what shall we drink? or with what shall we be clothed? On temporal good of this kind it is that the Gentiles fix their care. But He whom you acknowledge as your heavenly Father, knoweth that ye have need of all these things. Strive first of all after the kingdom of God and the righteousness necessary for belonging to it. All these things will then be vouchsafed to you as a surplus. Let not your care then be directed to the morrow. According to the divine ordinance, the morrow will take care for itself. It is enough that every day brings along with it its own evil.

CHAPTER VII.

Judge not that ye be not judged, for according to the judgment ye pronounce, shall ye yourselves be judged; and by the measure with which ye mete, shall ye also be measured. Too often is your judgment a blind one. Why lookest thou at the chip in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, let me pull out the chip out of thine eye, and lo the beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the chip out of thy brother's eye.

Give not the flesh of sacrifices to the dogs, who cannot distinguish it from ordinary meat. Neither cast ye your pearls, in place of acorns, before swine, lest they trample the gift under their feet, and, turning upon you, the givers, tear you to pieces.

Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or, if ye have doubt of that, is there a *man* among you, who, if his son ask bread, gives him a stone; or if he ask a fish, gives him a serpent? If, then, ye men, being as ye are of evil nature, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

To sum up the whole precepts that concern your behaviour towards a neighbour, all things whatsoever ye, as genuine children of the Father in heaven, would that men should do to you, do ye even so to them. For in this is the whole doctrine of the law and the prophets comprised.

Enter ye in at the strait gate! Needful is this admonition, for wide is the gate and broad and easy, and hence enticing, the way that leadeth to destruction; and there is a vast multitude that pass by it. O how strait is the gate—how narrow and full of privations the way which leadeth unto life, and how few those that are able to find it out! That you may not be here led astray, beware of false teachers, who come to you in the dress of true members of

the flock, but inwardly they are ravening wolves which devour it. Look to the fruits which they produce, for by these ye shall know them. Even thorns bear berries, but do men gather grapes of them? Thistles, too, bear fig-like fruit, but do men gather figs from them? As in this, so in all cases, does the good tree bring forth good fruit, answerable to its kind; but every bad tree, bad fruit. By the laws of nature, it is impossible for a good tree to bear bad fruit, or a bad tree, good. Every tree, accordingly, that bringeth not forth good fruit, is hewn down and cast into the fire. Therefore, by their fruits ye shall know them. Not every one who, with how much soever zeal, calls me *Lord*, shall enter the kingdom of heaven, but among them, they only who, after having called me *Lord*, conform to the will of my heavenly Father, which I declare. For on the great day of separation, many, the victims of self-delusion, shall say to me, *Lord! Lord!* was it not thy name, by whose power we prophesied, thy name, by which we cast out devils, thy name, by which we wrought many miracles? And then will I profess unto them, I never acknowledged you as mine! Begone from my community, ye workers of unrighteousness.

When, at the judgment, inquiries come to be made as to practical obedience, then shall I liken him who heareth these sayings of mine, and in practice is obedient to them, to the wise man who built his house upon a rocky site. The rain poured upon the roof, the floods rushed against the foundations,

the storms raged and beat upon the walls, but it fell not, for it was founded upon a rock. But whosoever heareth these sayings of mine, and doth not observe them in practice, shall be likened unto the foolish man, which built his house upon a sandy bottom, and the rain poured upon the roof, and the floods rushed against the foundations, and the storms raged and beat upon the sides, and it fell; and great was the fall of it.

FINIS.



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